

DEVOTIONS

UPON
Emergent Occasions, and se-
uerall steps in my Sicknes.

Digested into

1. MEDITATIONS *upon our Hu-
mane Condition.*
2. EXPOSTVLATIONS, and De-
batemts with God.
3. PRAYERS, *upon the severall Oc-
casions, to him.*

By JOHN DONNE, Deane of
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TO THE
MOST EXCEL-
lent Prince, Prince
CHARLES.

Most Excellent Prince,

Have had three
Births; One, Na-
turall, when I
came into the World; One
Supernaturall, when I en-
tered into the Ministerie;

A 3 and

1041022

The Epistle,

and now, a Preter-natural Birth, in returning to Life, from this Sicknesse. In my second Birth, your Highnesse Royall Father vouchsafed mee his Hand, not onely to sustaine mee in it, but to leade mee to it. In this last Birth, I my selfe am borne a Father: This Childe of mine, this Booke, comes into the World, from mee, and with mee. And therefore, I presume (as I did the Father to the Father) to present the Sonne to the Sonne; This Image of

my

Dedicatorie.

my Humiliation, to the
lively Image of his Mai-
estic, your Highnesse. It
might bee enough, that
G O D bath seene my De-
uotions: But Examples
of good Kings are Com-
maundements; And E-
zekiah w^rit the Medita-
tions of his Sicknesse, af-
ter his Sicknesse. Besides,
as I haue liued to see, (not
as a Witnessse onely, but as
a Partaker) the happinesses
of a part of your Royall
Fathers time, so shall I liue
(in my way) to see the
happinesses of the times of

14 your

The Epistle, &c.

your Highnesse too, if thi
Child of mine, inanimated
by your gracious Acceptati-
on, may so long preseue a
like the Memory of

Your Highnesse

Humbleſt and

Deuotedſt,

JOHN DONNE.

Stationes, siue Periodi in
Morbo, ad quas referun-
tur Meditationes se-
quentes.

- 1 Ncubitus Morbi primus;
- 2 Post, Actio læsa;
- 3 Decubitus sequitur tandem;
- 4 M diculq; vocatur;
- 5 Solus adest; 6 Meruit;
- 7 Socios sibi iungitur instat;
- 8 Et Rex ipse suum mittit;
- 9 Medicamina scribunt;
- 10 Lentè & Serpenti satagunt
occurrere Morbo.
- 11 Nobilibusque trahunt,
a cincto corde, venenum,
Succis, & Geminis; & quæ
Generosa; ministrant.
- 12 Ars & Natura, instillant;
- 13 Spirante Columba,
Supposita pedibus, renocantur
ad imam vaporcs;

13 Atq; Malum Genium,
numeroso stignate, fassus.
Petitur ad pectus, Morbiq;
Suburbia, Morbus:
14 Idq; notant Criticis,
Medici euenisse diebus.
15 Interea insomnes Noctes
egodaco, Diesq;
16 Et properare meum, clamant
et turre propinqua
Obstrepera Campanæ, aliorum
in funere, funus.
17 Nunc lento sonitu dicunt,
Moriens; 18 At inde,
Mortuus es, sonit aceleri,
pulsuq; agitato.
19 Oceanot tandem emenso,
aspiciendare surgit
Terra; vident, iustis, Medici,
iam cœta mederi
Se posse, indiciis; 20 Id agunt
21 Atq; annuit Ille,
Qui per eos clamat, linquas
iam Lazare letitum;
22 Sit Morbi Fomes tibi
Cura; 23 Metuq; Relabi.

DE

DEVOTIONS.

^{I.}
Insultus Morbi primus;

*The first alteration, the first
grudging of the sicknesse.*

I. MEDITATION.



Ariable, and
therefore mi-
serable condi-
tion of Man,
this minute I was well,
and am ill, this mi-
nute. I am surprized
with a sodaine change,
and alteration to worse,
and can impute it to no
cause,

caute, nor call it by any name. We study *Health*, and we deliberate vpon our meats, and drinke, and ayre, and exercises, & we hew, and we polish euerie stone that goes to that building; and so our *Health* is a long and a regular work; But in a minute a *Canon* batters all; ouerthrowes all; demolishes all; a *sicknes* vnpresented for all our diligence, vnsuspected for all our curiositie, nay, vndeserued; if we consider only *disorder*, summons vs, feizes

teizes vs, possesses vs, destroyes vs in an instant. O miserable condition of Man, which was not imprinted by God, who as he is *immortal* himself, had put a *coale*, a *beame* of *immortality* into vs, which we might haue blowen into a *flame*, but blew it out, by our first sin; we beggarded our selues by hearkening after false riches, and infatuated our selues by hearkning after false knowledge. So that now, we doe not onely die, but die vpon the

Rack,

Rack, die by the torment
of sicknesse ; nor that
onely , but are pre-affli-
cted, super-afflicted with
these ielousies and suspi-
tions, & apprehensions
of sicknes, before we can
call it a sicknes ; wee are
not sure we are ill ; one
hand askes the other by
the pulse, & our eie askes
our own vrine how we
doe. O multiplied mis-
ery ! wee die, and cannot
enjoy death, because we
dye in this torment of
sicknes ; we are tormen-
ted with sicknes, & can-
not

not stay till the torment come, but pte-apprehensions and presages, prophesie those torments, which induce that *death* before either come; and our *dissolution* is cōceiued in these first *chāges*, quickned in the *sicknes* it selfe, and borne in *death*, which beares date from these first *chāges*. Is this the honor which Man hath by being a *little world*, That he hath these *earthquakes* in himselfe, sodaine shakings, these *lightnings*, so-dain flashes; these *thūders*, so-

sodaine noises; these *Eclipses*, sodaine offuscations, & darknings of his sensēs, these *Blazing stars*, sodain fiery exhalations; these *Riuers of Blood*, sodaine red waters? Is he a *world* to himselfe onely therefore, that hee hath enough in himselfe, not onely to destroy and execute himselfe, but to pre-sage that execution vpon himselfe, to assist the sicknes, to antidate the sicknes, to make the sicknes the more irremediable, by sad apprehensions, and

as if hee would make a fire the more vehement, by sprinkling water vp on the coales, so to wrap a hote feuer in cold Melancholy, lest the feuer alone should not destroy fast inough without this contribution, nor perfite the worke (which is *destructio*) except we ioynd an artificiall sicknesse of our owne *melancholly*, to our naturall, our vnnaturall feuer. O perplex'd discomposition, O ridling distemper, O miserable condition of Man.

i. Ex-

I. EXPOSTVLATION.

IF I were but meere
dust and *ashes*, I might
speake vnto the *Lord*, for
the *Lordes* hand made
me of this *dust*, and the
Lordes hand shall recol-
lect these *ashes*; the *Lordes*
hand was the wheele,
vpon which this vessell
of clay was framed, and
the *Lordes* hand is the
Vrne, in which these *a-
shes* shall be *preseru'd*. I
am the *dust*, and the *ashes*
of the *Temple* of the *H.
Ghost*, and what *Marble*
is

is so precious? But I am more then *dust and ashes*. I am my best part, I am my *soule*. And being so, the *breath of God*, I may breath backe these pious *expostulations* to my *God*. *My God, My God, why is not my soule, as sensible as my body?* Why hath not my *soule* these apprehensions, these presages, these changes, those antidates, those ialousies, those suspitions of a *sinne*, as well as my body of a *sicknes*? why is there not alwayes a *pulse* in my

my Soule, to beat at the approach of a temptation to sinne? why are there not al wayes wateres in mine eyes, to testifie my spirituall sicknes? I stand in the way of temptations (naturall, necessarily, all men doe so; for there is a *Snake in every path, temptations in every vocation,* but I goe, I run, I flie into the wayes of temptation, which I might shunne; nay, I breake into houles where the plague is; I presse into houles of temptation, & tempt the deuill him.

himselfe, and solicite and importune them, who had rather be left unsolicited by me. I fall sick of *Sin*, and am bedded and bedrid, buried and putified in the practise of *sin*, and all this while haue no presage, no pulse, no sens of my *Sicknesse*; O height, O depth of miferie, where the first *Symp-*
tome of the sicknes is *hell*, and where I never see the feuer of lust, of enuy, of ambition, by any other light, then the darkness and horror of *hell* it selfe;

selfe and where the first messenger that speaks to mee doeth not say, *Thou mayest die, no, nor Thou must die, but Thou art dead:* & where the first notice that my soule hath of her sicknes is irre recoverablenes irremediablenes: but, *O my God, Job did not charge thee foolishly, in his temporall afflictions, nor may I in my spirituall.* Thou hast imprinted a pulse in our Soule, but we do not examine it; a voyce in our conscience, but wee doe not hearken vnto it. VVe talk

talk it out, we iest it out,
we drink it out, we sleep
it out; & whē we wake,
we doe not say with Ia-
cob, *Surely the Lord is in
this place, and I knew it not:*
but though wee might
know it, we do not, we
wil not. But wil God pre-
tent to make a *Watch*, &
leauē out the *springe*? to
make so many various
wheeleſ in the facultieſ
of the Soule, & in the or-
gans of the body, & leauē
out *Grace*, that ſhould
moue them? or will God
make a *springe*, and not
windē

wind it vp ? Infudeth
first grace, & not let vs
it with more , with less
which we can no more
use his first grace , when
we haue it, then we could
dispose our selues by Na-
ture, to haue it ? But alas ,
that is not our case ; wee
are all prodigal sonnes , and
not disinherited ; we haue
receiued our portion , &
misspent it not bin deni-
ed it . We are Gods tenants
here , and yet here , he , our
Land-lord paies vs Rents ,
not yearly , nor quarter-
ly , but hourely , and quar-
terly ,

terly; *Euery minute bee re-newes his mercy, but wee wil not vnderstand, lest that we should be conuerted, and he shoule beale vs.*

Mat. 13
16.

1. PRAYER.

O Eternall, and most gratiouse God, who considered in thy self, art a *Circle*, first and last, and altogether; but considered in thy working vp̄ vs, art a *direct line*, & leadest vs frō our *beginning*, through all our wayes, to our *end*, enable me by

B thy

thy grace, to looke forward to mine end, and to looke backward too, to the considerations of thy mercies afforded me frō the beginning; that so by that practise of considering thy mercie, in my beginning in this world, when thou plan-
tedst me in the *Christian Church*, and thy mercy in the beginning in the other world, whē thou writeſt me in the *Book of life*, in my *Election*, I may come to a holy confide-
ratiō of thy mercy, in the
be-

beginning of all my actions here: That in all the beginnings, in all the accesss, and approches of spiritual sicknesses of *sin*, I may heare & harken to that voice, *O thou man of God, ther's death in the pot*, & so refraine from that, which I was so hungerly, so greedily flying to. *A* faithfull *Ambassador* is health, says thywise *Seruant Solomon*. Thy voice received in the beginning of a sicknes, of a sin, is true health. If I can see that light betimes, and heare

B 2 that

2 Reg. 4
40.

Prov. 13
17.

Esa. 58.8

that voice early, Then shal
my light breake forth as the
morning, & my health shal
spring forth speedily. Deli-
uer me therefore, O my
God, from these vaine
imaginations; that it is
an ouercurious thing, a
dágerous thing, to come
to that tendernesse, that
rawnesse, that scrupu-
lousnesse, to feare euery
concupiscence, euery offer
of Sinne, that this suspiti-
ous, and ielous diligence
will turne to an inordi-
nate deiection of spirit,
and a diffidence in thy
care

care and prouidence, but
keep me stil established,
both in a constant assu-
rance, that thou wilt
speak to me at the begin-
ning of euery such sick-
nesse, at the approach of
euery such *Sin*; and that,
if I take knowledge of
that voyce then, and flie
to thee, thou wilt pre-
serue me from falling, or
raise me again, when by
naturall infirmicie I am
fallen : Doe this, *O Lord*,
for his sake, who knows
our naturall infirmities,
for hee had them; and

B 3 knows

knowes the weight of our sinnes, for he payd a deare price for them, thy Sonne, our Sauiour, Christ Iesus, Amen.

2. Actio Læsa.

*The strength, and the function
of the Senses, and other fa-
culties change and faile.*

3. MEDITATION.

THE *Heauens* are not the lesse constant, because they moue cōtinually, because they moue continually one and the same way. THE *Earth* is not

not the more cōstant, because it lies still continually, because continually it changes & melts in all the parts thereof. *Man*, who is the nobleſt part of the *earth*, melts ſo away, as if he were a *ſtatue*, not of *earth*, but of *snow*. We ſee his owne *Envie* melts him, he grows lean with that; he wil ſay, anotherſ beauty melts him; but he feeles that a *Feuer* doth not melt him like *snow*, but powre him out like *lead*, like *iron*, like *brasse* melted in a *fornace*: It

B 4 doth

doth not only *melt* him,
but *Calcine* him, reduce
him to *Atomes*, and to
ashes, not to *water*, but to
lyme. And how quickly?
Sooner then thou canst
receiue an answere, soo-
ner then thou canst con-
ceiue the question; *Earth*
is the *center* of my *Body*,
heauen is the *center* of my
Soule; these two are the
naturall places of these
two; but those goe not
to these two in an equall
place: my *body* fals down
without pushing, my
Soule does not goe vp
with-

without pulling: *Ascension* is my Soules pace and measure, but *precipitation* my bodies: And, eu'en *Angels*, whose home is *heauen*, and who are winged too, yet had a *Ladder* to go to *heauen*, by steps. The *Sunne* who goes so many miles in a minute, the *Starres* of the *Firmament*, which goe so very many more, goe not so fast, as my *Body* to the *earth*. In the same instant that I feele the first attempt of the disease, I feele the victory; In the twink-

ling of an eye, I can scarce
see; instantly the taſt is
insipid, and fatuous; in-
ſtantly the appetite is dul-
and desireleſſe: instantly
the knees are ſinking &
ſtrengthleſſe, & in an in-
ſtant, ſleep, which is the
picture, the copie of death,
is taken away, that the
Originall, Death it ſelue
may ſucceed, & that ſo I
might haue death to the
life. It was part of Adams
punishment, *In the ſweat
of thy browes thou ſhalt eat
thy bread:* it is multipli-
ed to me, I haue earned
bread

bread in the sweat of my
browes, in the labour of
my calling, and I haue it;
and I sweat againe, and
againe, from the brow,
to the sole of the foote,
but I eat no bread, I taste
no sustenance: Misera-
ble distribution of *Man-*
kind, where one halfe
lacks meat, and the other
stomacke.

2. EXPOSTULATION.

David professes him-
selfe a *dead dogge*, to
his *King Saul*, & so doth

*Me*²

1 Sam.
24.15.

2 Sam. 9
8.

Mephiboseth to his King David : and yet David speakes to Saul, and Mephiboseth to David. No man is so little, in respect of the greatest man, as the greatest in respect of God; for here, in that, we haue not so much as a *measure* to try it by ; *Proportion* is no measure for *in infinitie*. He that hath no more of this world, but a *graue*; he that hath his *graue* but lent him, till a better man, or another man must bee buried in the same *graue*, he that hath

hath no graue, but a dung-
hill, he that hath no more
earth, but that which he
carries, but that which
he is, hee that hath not
that *earth*, which hee is,
but euен in that, is ano-
thers slauē, hath as much
proportion to God, as if
all *Dauids Worthies*, & all
the *worlds Monarchs*, and
all *Imaginations Giants*
were kneaded and in-
corporated into one, and
as though that one were
the suruiuour of all the
sonns of men, to whom
God had giuē the world.

And

And therfore how little
soeuer I be, as God calles
things that are not, as though
they were, I, who am as
though I were not, may
cal vpon God, and say, My
God, my God, why comes
thine anger so fast vpon
me? Why dost thou melt
mee, scatter mee, powre
me like water vpon the
grouud so instantly? Thou
staideſt for the firſt world,
in Noahs time, 129.
yeares; thou staideſt for a
rebellious generation in
the wildernes, 40. yers,
wilt thou stay no mi-
nute

nute for me ? Wilt thou make thy *Processe*, and thy *Decree*, thy *Citation*, and thy *Judgement* but one act ? Thy *Summons*, thy *Battell*, thy *Victorie*, thy *Tryumph*, all but one act; and lead me captiue, nay, deliuer mee captiue to death, assoone as thou declarest mee to be *enne-mie*, and so cut me off euen with the drawing of thy fword out of thy scabberd, and for that question, *How long was bee sicke* ? leaue no other answere, but that the hand

hand of Death pressed
vpon him from the first
minute? *My God, my God,*
thou wast not wont to
come in *whirlewinds*, but
in soft and gentle ayre.
The first breath brea-
thed a *Soule* into me, and
shall thy breath blow it
out? Thy breath in the
Congregation, thy *Word* in
the *Church*, breathes *com-
munion & consolation* here,
and *consummation* heere-
after; shall thy breath in
this chamber breath *diss-
solution, and destruction,
diuorce, and separation*?

Surely

Surely it is not thou; it is not thy hand The devouring Sword, the consuming fire, the windes from the wildernes, the diseases of the body, all that afflicted *Job*, were frō the hand of *Satan*; it is not thou. It is thou; thou *my God*, who hast led me so continually with thy hand, from the hand of my Nurce, as that I know, thou wilt not correct mee, but with thine own hand. My parents would not giue me ouer to a *Seruants* correction,

2 Sam.
24.14.

ction, nor my God, to Satans. I am fallen into the hand of God with David, & with David I see that his Mercies are great. For by that mercy, I consider in my present state, not the haste, & the dispatch of the disease, in dissolving this body, so much, as the much more haste, and dispatch, which my God shall use, in recollecting, and reuniting this dust again at the Resurrection. Then I shall heare his Angels proclaim the Surgite Mortui, Rise yee dead,

dead. Though I be dead, I shall heare the voice, the sounding of the voice, and the working of the voice shal be all one; and all shall rise there in a lesse minute, then any one dyes here.

2. PRAYER.

O Most gracious God, who pursuest, and perfitest thine own purposes, and dost not only remember mee by the first accesses of this sickness, that I must die, but in-

informe me by this fur-
ther proceeding therein,
that I may die now, who
hast not only waked me
with the first, but call'd
me vp, by casting me fur-
ther downe, and clothed
mee with thy selfe, by
stripping me of my selfe,
and by dulling my bodi-
ly senses, to the meats, &
eases of this world, hast
whet, and sharpened my
spiritual senses, to the ap-
prehension of thee, by
what steps & degrees so-
euer it shall please thee to
goe, in the dissolution of
this

this body, hasten *O Lord*,
that pace, and multiply,
O my God, those degrees,
in the exaltation of my
soule, toward thee now,
& to thee then. My *fast* is
not gone away, but gon
vp to sit at *Dauids* table,
To fast & see, that the Lord
is good: My stomach is
not gone, but gon vp, so
far vpwards toward the
Supper of the Lambe, with
thy *Saints in heauen*, as to
the *Table*, to the *Commu-*
nion of thy *Saints heere*
in *Earth*: my knees are
weak, but weak therfore
that

Psal 34.
8.

Prou. 14

30.

Psal 38.

3.

Ibid.

that I should easily fall to, and fixe my selfe long vpon my Deuotions to thee. *A sound heart is the life of the flesh*, and a heart visitied by thee, and directed to thee, by that visitation is a sound heart. *There is no soundnes in my flesh because of thine anger* Interpret thine owne work, and call this sicknes, correction, and not anger, & there is soundnes in my flesh. *There is no rest in my bones, because of my sinne*; transferre my sinnes, with which thou

art

art so displeased, vpon
him, with whome thou
art so well pleased, *Christ*
Iesus, and there will bee
rest in my bones: and, *O*
my God, who madest thy
selfe a *Light in a Bush*, in
the midst of these *bram-
bles & thornes* of a sharp
sicknes appeare vnto me
so, that I may see thee &
knowe thee to bee my
God, applying thy selfe to
me, euen in these sharpe,
and thorny passages. Do
this, *O Lord*, for his sake,
who was not the lesse,
the *King of Heauen*; for
thy

thy suffering him to bee
crowned with thornes, in
this world.

3. Decubitus sequitur tandem.

The Patient takes his Bed.

3. MEDITATION.

VVEE attribute but
one priuiledge and
aduantage to Mans Bo-
dy, aboue other mouing
creatures, that hee is not
as others, groueling, but
of an erect, of an vpright
forme, naturally built, &
disposed to the contem-
plation

plation of heauen. Indeed it is a thankefull forme, and recompences that soule, which giues it, with carrying that soule so many foot higher, towards heauen. Other creatures look to the earth; & euen that is no vnfitt obiect, no vnfitt contemplation for *Man*; for thither hee must come; but because, *Man* is not to stay there, as other creatures are, *Man* in his natural form, is carried to the contemplation of that place, which is his *home, heauen.*

C This

This is *Mans* prerogatiue; but what state hath he in this *dignity*? A feuer can fillip him downe, a feuer can depose him; a feuer *ca* bring that head, which yesterday caried a *cro**wne* of gold, fiue foote towards a *crown* of glory, as low as his owne foot, to day. When *God* came to breath into *M* in the breath of life, hee found him flat vpon the grouud; when he comes to withdraw that breath from him againe, he prepares him to it, by laying him flat.

flat vpon his bed. Scarle
any prison so close, that
affords not the prisoner
two, or three steps. The
Anchorites that barqu'd
themselues vp in hollow
trees, & immur'd them-
selues in hollow walls ;
That peruerse man, that
barrell'd himselfe in a
Tubbe, all could stand,
or sit, and enjoy some
change of Posture. A
sicke bed, is a graue, and
all that the patient sayes
there, is but a varying of
his owne *Epitaph*. Eue-
ry night his bedd is a *Type*

of the graue: At night we tell our seruants at what houre we will rise; heere we cannot tel our selues, at what day, what week, what moneth. Here the head lies as lowe as the foot, the head of the people, as lowe as they whom those feete trod vpon; And that hand that signed Pardons, is too weake to begge his own, if he might haue it for lifting vp that hand: Strage fettters to the feet, strange Manacles to the hands, when the feete, and

and hands are bound so much the faster, by how much the coardes are slacker; So much the lesse able to doe their Offices, by how much more the Sinewes and Ligaments are the looser. In the *Graue* I may speake thorough the stones, in the voice of my friends, and in the accents of those words, which their loue may afford my memory; Heere I am mine owne *Ghost*, and rather affright my beholders, then instruct them; they coceiue

the worst of me now, & yet feare worse; they giue me for dead now, & yet wonder how I do, when they wake at midnight, and aske how I doe, to morrow. Miserable, and (though common to all) inhumane posture, where I must practise my lying in the *graue*, by lying stil, and not practise my *Resurrection*, by rising any more.

3. EXPOSTULATION

MY God, and my Iesu, my Lord, and my Christ,

Christ, my strength, and my
Saluatiō, I heare thee, and
I hearken to thee, when
thou rebukeſt thy Disci-
ples, for rebuking them,
who brought children
to thee, Suffer little chil-
dren to come to mee, sayest
thou. Is there a veryer
child then I am now? I
cannot ſay with thy ſer-
uant Jeremy, Lord, I am a
child, and cannot ſpeak; but,
O Lord, I am a ſucking
child, and cannot eate, a
creeping child, and can-
not go; how ſhal I come
to thee? Whither ſhall I

Mat. 19

13.

C 4 come

come to thee? To this bed? I haue this weake, and childish frowardnes too; I cannot sit vp, and yet am loth to go to bed; shall I find thee in bed? Oh, haue I alwaies done so? The bed is not ordinarily thy *Scene*, thy *Climate*: Lord, dost thou not accuse me, dost thou not reproach to me, my former sins, when thou layest me vpon this bed? Is not this to hang a man at his owne doore, to lay him sick in his own bed of wantonnesse? When thou

thou chidest vs by thy Prophet for lying in beds of Iuory, is not thine anger vented; not till thou chā-
gest our beds of Iuory, into beddes of Ebony? David sweares vnto thee, that bee will not goe vp into his bed, till he had built thee a House. To go vp into the bed, denotes stréngth, and promises ease; But when thou sayest, That thou wilt cast Iesubel into a bed, thou mak'st thine owne com-
ment vpon that, Thou callest the bed Tribulati-
on, great tribulation: How

Amos 6.

4.

Psal. 132

30

Apoc. 2.

22.

C 5 shall

Mat. 8.
6.

8.4.

8.14.

shall they come to thee, whom thou hast nayled to their bedd? Thou art in the *Congregation*, and I in a solitude: when the *Centurio*us seruāt lay sicke at home, his *Master* was faine to come to *Christ*; the sicke man could not. Their friend lay sicke of the *Palsy*, and the foure charitable men were faine to bring him to *Christ*, hee could not come. Peters wiues mother lay sicke of a feuer, & *Christ* came to her, she could not come to him.

My friends may carrie
me home to thee, in their
prayers in the *Congrega-*
tion; Thou must come
home to me in the visita-
tion of thy *Spirit*, and in
the seale of thy *Sacramēt*:
But when I am cast into
this bedd, my slacke si-
newes are yron fetters,
& those thin sheets, Iron
dores vpō me; And, *Lord*,

Psa.26.8

I haue loued the habitation
of thine house, and the place
where thine honor dwelleth:
I lye here, and say, Blessed
are they, that dwell in thy
house; but I cannot say,

34.4.

I

5.8.

69.10.

*I will come into thy house; I
may say, In thy feare will
I worship towards thy holy
Temple, but I cannot say
in thy holy Temple: And,
Lord, the zeale of thy house,
eats mee up, as fast as my
feuer, It is not a Recusanc-
y, for I would come, but
it is an Excommunication, I
must not. But Lord, thou
art Lord of hosts, and lou-
est Action; Why calleſt
thou me frō my calling?
In the graue no man ſhall
praiſe thee; In the doore of
the graue, this ſicke bed,
no man ſhall heare me
praiſe*

praise thee : Thou hast not opened my lips, that my mouth might shew thee thy praise, but that my mouth might shew forth thy praise. But thine *Apostles* feare takes hold of me, that when I haue preached to others, I my selfe should bee a cast-way ; and therefore am I cast downe, that I might not bee cast away ; Thou couldst take me by the head, as thou didst *Abacuc*, & carry me so ; By a Chariot, as thou didst *Elijah*, and carry me so ; but thou carriest mee thine

¹ Cor 9.
27.

2 Reg. 2.
11.

thine own priuate way,
the way by which thou
carriedst thy Sonne, who
first lay vpon the earth,
and prayed, and then had
his *Exaltation*, as himselfe
calls his *Crucifying*, and
first descended into hel, and
then had his *Ascencion*.
There is another Station
(indeed neither are stati-
ons but *prostrations*) lower
then this bedd; To mor-
row I may bee laid one
storie lower, vpon the
Floore, the face of the
earth, and next day ano-
ther story, in the *grawe*,
the

the womb of the earth:
As yet God suspends me
between heauen & earth,
as a *Meteor*; and I am not
in Heauen, because an
earthly body clogs mee,
& I am not in the Earth,
because a heauenly Soule
sustaines mee. And it is
thine own Law, O God,
that if a man bee smitten
so by another, as that hee
keepe his bedd, though hee
dye not, hee that hurt him,
must take care of his hea-
ling, and recompence him.
Thy hand strikes me in-
to this bed; and therfore
if

Exod.
21.18,

if I rise againe, thou wilt
be my recompence, all
the dayes of my life, in
making the memory of
this sicknes beneficial to
me, and if my body fall
yet lower, thou wilt take
my *soule* out of this bath,
and present it to thy Fa-
ther, washed againe, and
againe, and againe, in
thine owne *teares*, in
thine own *sweat*, in thine
owne *bloud*.

3. PRAYER.

O Most mightie and
most mercifull God,
wh.

who though thou haue
taken me off of my feet,
hast not taken me off of
my foundation, which
is *thy selfe*, who though
thou haue remoued me
from that vpright form,
in which I could stand,
and see thy throne, the
Heauens, yet hast not re-
moued frō me that light,
by which I can lie and
see thy selfe, who though
thou haue weakned my
bodily knees, that they
cannot bow to thee, hast
yet left mee the knees of
my heart, which are
bowed

bowed vnto thee euer-
more; As thou hast made
this *bed*, thine *altar*, make
me thy *Sacrifice*; and as
thou makest thy Sonne
Christ Iesus the *Priest*, so
make mee his *Deacon*,
to minister to him in a
cheerful surrender of my
body, and soule to thy
pleasure, by his hands. I
come vnto the, *O God*,
my God, I come vnto thee,
so as I can come, I come
to thee, by imbracing thy
comming to me, I come
in the confidence, and in
the application of thy
ser-

seruant Davids promise,
That thou wilst make all my
bed in my sicknesse; All my
bed; That which way so-
euer I turne, I may turne
to thee; And as I feele thy
hand vpon all my body,
so I may find it vpon all
my bedd, and see all my
corrections, and all my re-
freshings to flowe from
one, and the same, & all,
from thy hand. As thou
haſt made these feathers,
thornes, in the sharpnesse
of this sicknesse, so, Lord,
make these thornes, fea-
thers, againe, feathers of
the

Pſal. 41.

3.

thy *Doue*, in the peace of Conscience, and in a holly recourse to thine *Arke*, to the Instrumēts of true comfort, in thy Institutions, and in the Ordinances of thy *Church*. Forget my bed, *O Lord*, as it hath been a bed of sloth, and worse then sloth; Take me not, *O Lord*, at this aduantage, to terrifie my soule, with saying, Now I haue met thee there, where thou hast so often departed frō me; but hauing burnt vp that bed, by these vehement heats, and

and washed that bed in
these abundant sweats,
make my bed againe, O
Lord, & enable me accor-
ding to thy command, to
commune with mine owne
heart vpon my bed, and bee
still. To provide a bed for
all my former sins, whi-
lest I lie vpon this bed, &
a graue for my sinns, be-
fore I come to my graue;
and when I haue depo-
sed them in the wounds
of thy Son, to rest in that
assurance, that my Con-
science is discharged fr̄
further anxiety, and my
soule

Psal.4.4

soule from further danger, & my memory from further calumny. Do this, O Lord, for his sake, who did, and sufferd so much, that thou mightest, as well in thy Justice, as in thy Mercy, doe it for me, thy Sonne, our Saviour, Christ Iesus.

4. M. dicusq. vecatar.

The Physician is sent for.

4. MEDITATION.

IT is too little to call
Man a little world, Ex-
cept

cept God, Man is a *diminutive* to nothing. Man consistes of more pieces, more partes, then the world; then the world doth, nay then the world is. And if those pieces were extended and stretched out in Man, as they are in the world, Man would be the *Gyant*, and the World the *Dwarfe*, the World but the *Mapp*, and the Man the *World*. If all the *Veines* in our bodies, were extented to *Riuers*, and all the *Sinnewes*, to *Vaines* of *Mines*.

Mines, and all the Muscles,
that lies vpon one ano-
ther, to *Hilles*, and all the
Bones to *Quarries* of
stones, and all the other
pieces, to the proportiō of
those which correspond
to thē in the world, the
Aire would be two little
for this *Orbe* of Man to
moue in, the firmament
would bee but enough
for this *Starre*; for, as the
whole world hath no
thing, to which some-
thing in man doth not
answer, so hath man ma-
ny pieces, of which the
whole

whole world hath no representation. Inlarge this Meditation vpon this great world, *Man*, so far, as to consider the immensitie of the creatures this world produces ; our creatures are our thoughts, creatures that are borne Gyants ; that reach from *East* to *West*, from *Earth* to *Heauen*, that doe not only bestride all the *Sea*, & *Land*, but span the *Sun* and *Firmament* at once ; My thoughts reach all, comprehend all. Inexplicable mystery, I their *Creator*

D

ator

ator am in a close prison,
in a sick bed, any where,
and any one of my *Crea-
tures*, my *thoughts*, is with
the *Sunne*, and beyond
the *Sunne*, ouertakes the
Sunne, and ouergoes the
Sunne in one pace, one
step, euery where. And
then as the other *World*
produces *Serpents*, and
Vipers, malignant, and
venimous creatures, and
Wormes, and *Caterpillers*,
that endeauour to de-
uoure that world which
produces them, and *Mon-
sters* compiled and com-
plicated

plicated of diuers parents, and kindes, so this world, our selues produces all these in vs, in producing *diseases*, & *sicknes-*
ses of al those sorts ; *veni-*
mous, & *infectuous* disea-
ses, feeding & consuming
diseases, & manifold, and
entangled diseases, made
vp of many seueral ones.
And can the other world
name so many *venimous*,
so many consuming, so
many monstrous crea-
tures, as we can diseases,
of all these kindes ? O
miserable abundance, O

D 2 beg-

beggarly riches ! How much do we lack of ha-
uing *remedies* for euery
disease, when as yet wee
haue not names for the? But we haue a *Hercules*
against these *Gyants*, the *Monsters*; that is, the *Phi-
sitian*; he mustres vp all
the forces of the other
world, to succour this; all
Nature to relieue Man.
We haue the *Phisicia*, but
we are not the *Physician*. Here we shrinke in our
proportion, sinke in our
dignity, in respect of ve-
ry meane creatures, who
are

are *Physicians* to themselves. The *Hart* that is pursued and wounded, they say, knowes an herbe, which being eatē throwes off the arrow: A strange kind of vomit. The *dogg* that persues it, though he be subiect to sicknes, euен prouerbially, knows his grasse that recouers him. And it may be true, that the *Drugger* is as neere to *Man*, as to other *creatures*, it may be that obuious and present *Simples*, easie to be had, would cure him; but the

Apothecarie is not so neere him, nor the *Physician* so neere him, as they two are to other creatures; *Man* hath not that *imposte instinct*, to apply those naturall medicines to his present danger, as those inferiour creatures haue; he is not his owne *Apothecary*, his own *Physician*; as they are. Call back therfore thy *Meditations* againe, and bring it down; what's become of mans great extent and proportion, when him selfe shuinks himself, and

con-

consumes himselfe to a handfull of dust ; whats become of his soaring thoughts, his compassing thoughts, when himselfe brings himselfe to the ignorance, to the thoughtlesnes of the *grau*e ? His diseases are his owne, but the *Physician* is not ; hee hath them at home, but he must send for the *Physician*.

4. EXPOSTULATION

I Haue not the *righteousnesse* of *Job*, but I haue

D 4 the

Job.13.3

the desire of Job, I would speake to the Almighty, and I would reason with God. My God, my God, how soon wouldest thou haue me goe to the Phisician, and how farre wouldest thou haue me goe with the Phisician? I know thou hast made the Mater, and the Man, and the Art, and I go not frō thee when I go to the Phisician. Thou didst not make clothes before there was a shame of the nakednes of the body; but thou didst make Phisicke before

fore there was any grudging of any sicknesse ; for thou didst imprint a medicinall vertue in many Simples, euен frō the beginning, didst thou mean that we should be sicke, whē thou didst so? when thou madest them ? No more then thou didst meane, that wee should sinne, when thou madest vs : thou fore-sawest both, but causedſt neither. Thou, Lord, promisest here trees, whose fruit shal be for meat, and their leaues for medicine. It is the voice

Ezecl. 1
47.12.

Ioh. 5.6.

Ier. 8.22

Eccl. 38.4.

of thy Sonn, Wilt thou
bee made whole ? That
drawes from the patient
a confession that he was
ill, and could not make
himselfe well. And it is
thine owne voice, Is there
no Physician ? That in-
clines vs, disposes vs to
accept thine Ordinance.
And it is the voice of the
wise man, both for the
matter, Physick it selfe, The
Lord hath created Medic-
cines out of the Earth, and
hee that is wise, shall not
abhorre them, And for the
Art, and the Person, The
Physi-

Phisician cutteth off a long disease. In all these voy-
ces, thou sendest vs to
those helps, which thou
hast affoorded vs in that.
But wilt not thou a-
now that voice too, *Hee
that hath sinned against
his Maker, let him fall into
the hands of the Phisician;*
and wilt not thou afford
mee an vnderstanding
of those words? Thou
who sendest vs for a
Blessing to the *Phisici-
an*, doest not make it a
curse to vs, to go, when
thou sendest. Is not the
curse

Eccles.
38.15.

curſe rather in this, that onely hee falles into the hands of the *Phisicia*, that caſts himſelf wholly, intirely vpon the *Phisician*, confides in him, relies vpon him, attends al frō him, & neglects that ſpi-
ritual physick, which thou alſo haſt iſtituted in thy *Church*: ſo to fall into the hands of the *Phisician*, is a ſinne, and a punishment of former ſinnes; ſo, as *Asa* fell, who in his disease, ſought not to the Lord, but to the *Phisician*. Reueale therefore to me thy *Me-
thod*,

thod, O Lord, & see, whether I haue followed it; that thou mayst haue glory, if I haue, and I pardon, if I haue not, and helpe that I may. Thy Method is, *In time of thy sickenesse, be not negligent:* Wherein wilt thou haue my diligence expressed? *Pray unto the Lord, and he will make thee whole.* O Lord, I doe; I pray, and pray thy seruant Davids Prayer, *Haue mercy upon me, O Lord, for I am weak; Heale mee, O Lord, for my bones are vexed:* I know, that

Eccles
38.9

Ps.6.2.

v. 10.

that euен my weaknesse
is a reason, a motiue, to
induce thy mercy, and
my sicknes an occasion
of thy sending health.
When art thou so read,
when is it so seasonable
to thee, to commiserate,
as in misery? But is pray-
er for health in season, as
soone as I am sick? Thy
Method goes further;
*Leaue off from sinne, and
order thy hands aright, and
cleanse thy heart from all
wickednesse;* Haue I, O
Lord, done so? O Lord, I
haue; by thy grace, I am
come

come to a holy detestation of my former sin; Is there any more? In thy method there is more; Giue a sweet savor, & a memorial of fine flower, & make a fat offering, as not being. And, Lord by thy grace, I haue done that, sacrificed a little, of that little which thou lentst me, to them, for whom thou lentst it: and now in thy Method, and by thy stepps, I am come to that, Then giue place to the Phisitian, for the Lord hath created him, let him not goe from thee, dig a hole for

v.12.

*Act. 9.
34.
Luc 5.
17.*

for thou hast need of him. I send for the Physician, but I will heare him enter with those words of Peter, *Iesus Christ maketh thee whole*; I long for his presence, but I looke that the power of the Lord shoulde be present to heale me.

4. PRAYER.

O Most Mighty, and most mercifull God, who art so the God of health, and strength, as that without thee, all health is but the fuell, and all strength

strength, but the bellows of sin; Behold me vnder the vehemence of two diseases, & vnder the necessity of two *Physicians*, authorized by thee, the *bodily*, and the *spirituall* *Physician*. I come to both, as to thine *Ordinance*, and blesse, and glorifie thy Name, that in both cases, thou hast afforded helpe to man by the ministry of man. Euen in the new *Ierusalem*, in *heauen* it self, it hath pleased thee to discouer a *Tree*, which is a *Tree of life* there, but the leaues

Apo. 22.

2.

Ier. 51.9

leaues thereof are for the
healing of the Nations; Life
it self is with thee there,
for thou art life; and all
kinds of health, wrought
vpon vs heere, by thine
Instruments, descend frō
thence. Thou wouldest haue
healed Babylon, but shee is
not healed; Take from
me, O Lord, her perverse-
nesse, her wilfulness, her
refiactoriness, and heare
thy Spirit saying in my
Soule, Heale me, O Lord,
for I would bee healed.

Ose: 5.

130

Ephraim saw his sicknesse,
and Iudah his wound; then

Went

went Eprahim to the Assyrian and sent to King Iarib, yet could not bee heale you, nor cure you of your wound. Keepe me back, O Lord, frō them who misprofesse arts of healing the Soule, or of the Body, by means not imprinted by thee in the Church, for the soule, or not in nature for the body; There is no spirituall health to be had by superstition, nor bodily by witchcraft; thou Lord, and onely thou art Lord of both. Thou in thy selfe art Lord of both,
and

Esa.

and thou in thy Son art
the *Phisicia*, the applyer of
both. *With his stripes wee
are healed*, sayes the Pro-
phet there; there before he
was scourged, we were
healed with his stripes;
how much more shall I
bee healed now, now,
whē that which he hath
already suffered actually,
is actually, and effectually
applied to me? Is there
any thing incurable, vpō
which that *Balme* drops;
Any vaine so empty, as
that that *blood* cannot fill
It; Thou promisest to
heale

2 Chro.
7.14

Ez. ch.
47.11.

beale the earth; but it is
when the inhabitants of
the earth pray that thou
wouldest heale it. Thou
promisest to heale their
Waters, but their meirie
places, & standing waters,
thou sayest there, Thou
wilt not heale: My return-
ing to any sinne, if I
should returne to the a-
bility of finning ouer all
my sinnes againe, thou
wouldest not pardon.
Heale this *earth*, O my
God, by repentant teares,
and heale these *waters*,
these teares frō all bitter-
nes,

Mat. 4.
23.

Luc 6.
19.
Io: 7.23.

nes, from all diffidence, frō al deiection, by esta-
blishing my irremooua-
ble assurance in thee. Thy
Son went about healing all
manner of sicknesses. (No
disease incurable, none
difficult; he healed them
in passing) Vertue went on
of him, and he healed all, all
the multitude (no person
incurable) he healed the
every whit, (as himselfe
speaks) he left no reliques
of the disease; and will
this vniuersall Physician,
passe by this hospital, and
not visit me? not heale
me?

me? not heale me wholly? *Lord, I looke not that thou shouldest say by thy Messenger to me, as to Ezechias. Behold, I will heale thee, and on the third day thou shalt go vp to the house of the Lord.* I looke not that thou shouldest say to me, as to Moses in Miriam's behalfe, when Moses would haue had her healed presently, If her father had but spit in her face, should she not haue bin ashamed seuen dayes? Let her be shut vp seuen dayes, and then returne; but if thou

2. Reg.
20. 5.

Num:
12. 14.

thou bee pleased to multiplie seuen dayes, (and seuen is infinite) by the number of my *sins*, (and that is more infinite) if this day must remooue me, till *dayes shall bee no more*, seale to mee, my spirituall health, in affording me the *Seales of thy Church*, & for my temporall health, prosper thine *Ordinance*, in their hands who shall assist in this sicknes, in that manner, and in that measure, as may most glorifie thee, and most edifie those, who

who obserue the issues
of thy seruants, to their
owne spirituall benefit.

5. Solus adest.

The Phisitian comes.

5. MEDITATION.

AS Sickenes is the greatest misery, so the greatest misery of sicknes, is *solitude*; when the infectiousnes of the disease deterres them who should assist, from coming; eu'en the *Phisician* dares scarce com. *Solitude*

E is

is a tormēt, which is not threatned in hell it selfe. Meere vacuitie, the first Agent, God, the first instrument of God, Nature, will not admit; Nothing can be vtterly emptie, but so neere a degree towards Vacuitie, as Solitude, to be but one, they loue not. When I am dead, and my body might infect, they haue a remedy, they may bury me, but when I am but sick, & might infect, they haue no remedy, but their absence, and my solitude. It is an excuse to them

them that are great, and pretend; & yet are loth to come; it is an *inhibition* to those who would truely come, because they may be made instruments, & pestiducts, to the infection of others, by their coming. And it is an *Out-lavry*, an *Excommunicatio* upon the Patient, and seperats him from all offices, not only of *Civility*, but of *working charity*. A long sicknes will weary friends at last, but a pestilentiall sicknes auerts them from the begin-

E 2 ning.

ning God himself would admit a figure of Society, as there is a pluralitie of persons in God, though there be but one God; & all his ~~externall~~ actions testifie a loue of Societie, and communion. In heauen there are Orders of Angels, & Armies of Martyrs, and in that house many mansions, in earth, Families, Cies, Churches, Colleges, all plurall things; and least either of these should not be company enough alone, there is an association of both, a communio-

of *Saints*, which makes
the *Militant*, and *Trium-
phant Church*, one *Parish*;
So that *Christ*, was not
out of his *Dyces*, whē he
was vpon the *Earth*, nor
out of his *Temple*, when
he was in our *flesh*. *God*,
who saw that all that he
made, was good, came
not so neere seeing a de-
fect in any of his works,
as when hee saw that it
was not good, for man
to be *alone*, therefore *hee*
made him a helper, and one
that should help him so,
as to increase the *number*,

E 3 and

and giue him *her owne*, & more society. Angels, who doe not propagate, nor multiply, were made at first in an abundant number; and so were stars: But for the things of this world, their blessing was, *Encrease*; for I think, I need not aske leaue to thinke, that there is no *Phenix*; nothing singular, nothing alone: Men that inherere vpon *Nature* onely, are so farre from thinking, that there is any thing singular in this world, as that they will scarce

scarle thinke, that this world it selte is singular, but that euery Planet, and euery Star, is another world like this; They find reason to conceiue, not onely a *plurality* in euery *Species* in the world, but a *pluralitie of worlds*; so that the abhorriers of *Solitude*, are not solitary; for *God*, & *Nature*, and *Reason* concurre against it. Now, a man may counterfet the *Plague* in a *vow*, and mistake a *Disease* for *Religion*; by such a retyring, and reclusing of

E 4. him.

himselfe from all men, as
to doe good to no man,
to cōuerse with no man.
God hath two *Testamēts*,
two *Wills*; but this is a
Scedule, and not of his, a
Codicill, & not of his, not
in the *body* of his *Testa-
ments*, but *interlin'd*, and
postscrib'd by others, that
the way to the *communion*
of *Saints*, should bee by
such a *solitude*, as excludes
all doing of good heere.
That is a *disease* of the
mind; as the height of an
infectious disease of the
body, is *solitude*, to be left
alone

alone: for this makes an infectious bedd, equall, nay worse then a graue, that though in both I be equally alone, in my bed I knowe it, and feele it, and shal not in my graue: and this too, that in my bed, my soule is still in an infectious body, and I shall not in my graue be so.

5. EXPOSTVULATION.

O God, my God, thy Son
ooke it not ill at
Maribas hands, that whe
he laid vnto her, Thy bro-

E5 ther

Io:13.

23.

Num
23 2.Deu. 33.
33.

ther Lazarus shall rise again, she expostulated it so far with him, as to reply, *I know that he shal rise again in the Resurrection, at the last day; for she was miserable by wanting him then.* Take it not ill, O my God, from me, that though thou haue ordained it for a blessing, and for a dignitie to thy people, *That they should dwell alone, and not bee reckoned among the Nations,* (because they should bee above them) and that they should dwell in saftie alone, (free

(free from the infestati-
on of enemies) yet I take
thy leaue to remember
thee, that thou hast said
to, *Two are better then one;*
And, *Woe be vnto him that*
is alone whē he falleth; and
so when he is fallen, and
laid in the bedd of sick-
nesse too. *Righteousnesse*
is immortall; I know thy
wisdome hath said so; but
no *Man*, though couered
with the *righteousnesse*
of thy *Sonne*, is immor-
tall so, as not to die; for
he who was *righteousnes*
it selfe, did die. I know
that

Eccles. 4
10.

Sep. 1. 9.

Mat. 14
23.

that the son of righteousnes,
thy Son, refused not, nay
affected solitarines, lone-
nes, many, many times;

Mat. 26
13.

able to cōmand more then
twelue legions of Angels to
his seruice; and when he
did not so, he was far frō
being alone; for, I am not
alone, sayes he, but I, & the

10.8.16.

Father that sent me I can-
not feare, but that I shall
alwaies be with thee, &
him; but whether this
diseafe may not alien, and
remooue my friends, so
that they stand aloofe from

Psa 38.
11.

my

my sore, and my kinsmen
stand afar off, I cannot tel.
I cannot feare, but that
thou wilt reckon with
me from this minute, in
which, by thy grace, I see
thee, whether this *under-*
standing, and this *wil*, and
this *Memory*, may not de-
cay, to the *discouragement*,
& the *ill interpretation* of
them, that see that heauy
change in me, I cannot
tel. It was for thy blessed,
thy powerfull Son alone,
to tread the *wine-press* a-
lone, and none of the people
with him; I am not able
to

Esa.63.
3.

to passe this agony alone;
not alone without thee;
Thou art thy spirit; not
alone without thine; spi-
rituall & temporal *Physi-
cians*, are thine; not alone
without mine; Those
whō the bands of *blood*,
or *friendship*, hath made
mine; are mine; And if thou,
or thine, or mine, abandon
me, I am alone, and woe
vnto mee, if I bee alone.

Elias himself fainted vnder that apprehension,
Lo, I am left alone; & *Mar-
tha* murmured at that,
said to *Christ*, *Lord, doest
not*

1. reg 14

14.

Luc. 10.

40.

not thou care, that my si-
ster hath left me to serue a-
lone? Neither could Je-
remiah enter into his La-
mentations, from a higher
ground then to say, *How*
doth the Citie sit solitarie,
that was full of people. O
my God, it is the Leper, that
thou hast condemned to
live alone; Hauie I such a
Leprosie in my Soule, that
I must die alone; alone
without thee? Shall this
come to such a leprosie in
my body, that I must die
alone? Alone without
them that should assist,
that

Ier. 1. 1.

Leu. 13.
49.

that should comfort me?
 But comes not this *Expostulation* too neere a mur-
 muring? Must I be cōclu-
 ded with that, that *Moses*
 was commandued to come
 neere the Lord alone? That
 solitarines, and derelicti-
 on, and abandoning of
 others, disposes vs best
 for God, who accompanies
 vs most alone? May I not
 remember, and apply to,
 that though God come
 not to *Jacob*, till he found
 him alone, yet when hee
 found him alone, he wrest-
 led with him & lamed him?

Gen. 32.
24.

That

That when in the dereliction and forsaking of friends and *Physicians*, a man is left alone to *God*, *God* may so wrestle with this *Jacob*, with this *Conscience*, as to put it out of *joynt*, and so appeare to him, as that he dares not looke vpon him face to face, when as by way of *reflection*, in the consolacion of his temporall or spiritual seruants, and ordinances he durst, if they were there? But a *faithfull friend* is the *phisicke* of life, and they that feare the

Lord,

Ecclesiastes
6.16.

Lord, shall find him. Ther-
fore hath the Lord affor-
ded me both in one per-
son, that Physician, who
is my faithfull friend.

5. PRAYER.

O Eternall, and most
gracious God, who
calldest down fire from
Heauen vpon the sinfull
Cities, but once, and ope-
nedst the Earth to swal-
low the Murmurers, but
once, and threwst down
the Tower of Siloe vpon
sinners, but once, but for
thy

thy works of mercy repeatest the often, and stil workest by thine owne paterns, as thou broughest *Man* into this world, by giuing him a *helper* fit for him; so whether it be thy will to continue me long thus, or to dismiss mee by death, bee pleased to afford me the helps fit for both cōditions, either for my weak stay here, or my finall migration from hence. And if thou mayest receiue glory by that way (and, by all wayes thou

mayst

mayst receiue glory) gloriſie thy ſelf in preſeruing this body from ſuch iſfections, as might with-hold thoſe, who would come, or indanger them who doe come; and preſerue this ſoule in the fa-culties thereof, from all ſuch diſtēpers, as might ſhake the aſſurāce which my ſelfe and others haue had, that becauſe thou haſt loued mee, thou wouldſt loue mee to my end, and at my end. Open none of my dores, nor of my heart, not of mine

eares

earcs, not of my house, to
any suppler that would
enter to vndermine me
in my Religion to thee, in
the time of my weaknes,
or to def me me, & mag-
nifie himſ. lſe, with falle
rumors of ſuch a vicit ry,
and ſurprisal of me, after
I am dead; Bee my ſalua-
tion, and plead my ſalua-
tion; worke it, and declare
it; and as thy Triumphant
ſhall be, ſo let the Militat
Church bee assured, that
thou waſt my God, and I
thy ſeruant, to, and in my
consummation. Blesſe
thou

A.M.D.

thou the learning, & the labors of this Man, who thou sendest to assist me, and since thou takest me by the hand, & puttst me into his hāds (for I come to him in thy name, who, in thy name comes to mee) since I clog not my hopes in him, no nor my prayers to thee, with any limited conditions, but inwrap all in those two petitions, *Thy kingdame come, thy will be done,* prosper him, and relieue me, in thy way, in thy time, & in thy measure.

Amen.

6 Me.

6. Metuit.

The Phisician is afraid.

6. MEDITATION.

I Obserue the *Phisitian*,
with the same dilig-
gence, as he the *disease*; I
see he fears, & I fear with
him: I ouertooke him, I
ouerrun him in his feare,
and I goe the faster, be-
cause he makes his pace
slow; I feare the more,
because hee disguises his
feare, & I see it with the
more sharpenes, because
he would not haue mee
see

see it, He knows that his feare shall not disorder the practise, and exercise of his *Art*, but he knows that my feare may disorder the effect, and working of his practise. As the ill affections of the *spleen*, complicate, and mingle themselves, with euery infirmity of the body, so doeth feare insinuate it selfe in euery *action*, or *passion* of the mind; and as *winde* in the body will counterfet any disease, & seeme the *Stone*, and seeme the *Gout*, so feare wil counterfet

terfeit any disease of the
Mind; It shall seeme loue,
a loue of hauing, and it is
but a feare; a iealous and
suspitious feare of losing;
It shall seeme valor in de-
spising, & vnder valuing
danger, & it is but feare,
in an ouer-valuing of o-
pinion, and estimation, and
a feare of loosing that. A
man that is not afraid of
a *Lion*, is afraid of a *Cat*;
not afraid of staruing, and
yet is afraid of some *ioynt*
of *meat* at the table, pre-
sented to feed him; not
afraid of the sound of

F Drums,

Drums, & Trumpets, and shot, & those, which they seeke to drowne, the last cries of men, and is afraid of some particular harmonious Instrument; so much afraid, as that with any of these the *enemie* might driue this man, otherwise valiant enough, out of the field. I know not, what fear is, nor I know not what it is that I feare now; I feare not the hastening of my *death*, and yet I do feare the increase of the *disease*; I should belie *Nature*, if I should de-

ny

ny that I feared this, & if I should say that I feared death, I should belie God; My weaknes is frō Na-
ture, who hath but her Measure, my strength is from God, who possesses, and distributes infinitly. As then every coldaire, is not a dampe, every shiue-
ring is not a stupefactio, so every feare, is not a feare-
fulnes, every declination in not a running away, every debating is not a resoluing, every wish, that it were not thus, is not a murmuring, nor a

deiection though it bee
thus, but as my Physicians
feare puts not him from
his practise, neither doth
mine put me from recei-
uing from God, and Man,
and my selfe; spirituall, and
ciuill, and mortall assistan-
ces; and consolations.

6. EXPOSTULATION.

MY God, my God, I find
in thy Booke, that
feare is a stifling spirit, a
spirit of suffocation; That
Ishbosheth could not speake,
nor reply in his own defence

to Abner, because he was afraid. It was thy seruant Iobs case too, who before 9.34. he could say any thing to thee, sayes of thee, Let him Job 9.34. take his rod away from mee, and let not his feare terrifie me, then would I speak with him, and not feare him; but it is not so with me. Shall a feare of thee, take away my deuotion to thee? Dost thou command me to speake to thee, and command me to feare thee, and do these destroy one another? There is no perplexity in thee, my God, no

Lac. 18
1.

inextricableness in thee,
my light, and my clearnes,
my Sun, and my Moone,
that directest me as well
in the night of aduersitie
and feare, as in my day of
prosperity & confidence.
I must then speake to thee,
at all times, but when
must I feare thee? At all
times to. Whē didst thou
rebuke any Petitioner,
with the name of Impor-
tunate? Thou hast pro-
pos'd vs to a parable of a
Judge that did Iustice at
last, because the clyent was
importunate, and troubled
him

him; But thou haſt told vs
plainely, that thy vſe in
that parable, was not, that
thou waſt troubled with
our importunitieſ, but
(as thou ſaifſ there) That Lug. 11.
wee ſhould alwayes pray. 50
And to the ſame purpoſe
thou propoſeſt another,
that *If I preſſe my friend,*
when he is in bed, at mid-
night, to lend mee bread,
thogh he wil not riſe because
I am his friend, yet because
of mine importunitie, he will.
God will do this, when-
ſoever thou askeſt, and
neuer call it importunitie.

D 4

Pray

Pray in thy bed at midnight, and God will not say, I will heare thee to morow vpon thy knees, at thy bedside, pray vpon thy knees there, then, and God will not say, I will heare thee on Sunday, at Church; God is no dilatory God, no froward God; Praier is neuer vnseasonable, God is neuer asleepe, nor absent. But, O my God, can I doe this, and feare thee; come to thee, and speak to thee, in al places, at all houres, and feare thee? Dare I aske this questi.

question? There is more boldnesse in the question, then in the *comming*: I may do it, though I feare thee; I cānot do it, except I feare thee. So well hast thou prouided, that wee should alwaies fear thee, as that thou hast prouided, that we should feare no person but thee, nothing but thee; no men? No. Whom? *The Lord is my helpe, and my saluation: whom shall I feare? Great enemies: not great enemies; for no enemies are great to them that feare thee;*

*Psa. 27.
1.*

Num.
149.Psa: 35.
70.

Feare not the people of this land, for they are Bread to you; They shall not only not eate vs, not eate our bread, but they shalbe our Bread; Why shoulde wee feare them; But for all this metaphorical bread, victory ouer enemies, that thought to deuoure vs, may wee not feare, that we may lack bread literally? And feare famine, though we fear not enemies? Yong lions do lack, & suffer hunger, but they that seek the Lord, shal not want any good thing, Never Though

Though it be well with
thē at one time, may they
not feare, that it may be
worse? *Wherfore shoulde I*
feare in the dayes of euill,
say as thy seruant *David*?
Though his own sin had
made thē euill, he feared
them not. No? not if this
euill determine in death?
Not though in a death;
not, though in a death
inflicted by violence, by
malice by our owne de-
sert, *feare not the sentence*
of death, if thou feare God.
Thou art, O my God, so
farre from admitting vs,
that

46.5

Eccl. 41.3.

Mar. 6,
20.

Ps. 25.
14.

that feare thee, to feare others, as that thou makest others to feare vs; As Herod feared Iohn, because he was a holy & a iust man, & obserued him. How ful-
ly then O my abūdant God? how gently, O my sweet, my easie God dost thou vnentangle me, in any scruple arising out of the consideration of this thy feare? Is not this that which thou intendest, when thou sayest, *The secret of the Lord is with them, that feare him; The secret, the mystery of the right*

right vse of feare. Dost thou not meane this, when thou sayest, *Wee shall understand the feare of the Lord? Hauie it, and haue benefit by it; haue it, and stand vnder it; be directed by it, and not be deieected with it.* And dost thou not propose that *Church* for our example, when thou saiest, *The Church of Judea walked in the feare of God; they had it, but did not sit downe lazily, nor fall downe weakly, nor sink vnder it.* There is a feare which

Pro. 2.5

Act. 9.

31.

Gen. 3.
10.Pro.
1. 26.

10. 24.

Ps. 14. 5

53. 6.

10. 7. 13.

which weaknes men in the seruice of God: Adam was afraid, because he was naked. They who haue put off thee, are a prey to all. They may feare, For thou wilt laugh, when their feare comes vp. on them, as thou hast told them more then once; And thou wilt make them feare, where no cause of feare is, thou hast tolde them more then once too. There is a feare that is a punishment of former wickednesse; and induces more; Though some said of thy Son,

Son Christ Iesus, that he was
a good man, yet no man spak
opely, for feare of the Iewes:
Ioseph was his Disciple; but
secretly, for feare of the
Iewes: The Disciples kept
some meetings, but with
doores shut for feare of
the Iewes. O my God, thou
giuest vs Feare for Bal-
last to carry vs stedily in
all weathers. But thou
wouldst ballast vs, with
such Sand, as should
haue Gold in it, with that
feare which is thy feare;
for the feare of the Lord
is his Treasure. He that
hath

19.38.

29.19.

Esa.33.
6.

Mat. 8.
26.

Ind. 7.3.

Apo: 21
8.

hath that, lacks nothing
that Man can haue, no-
thing that God does giue.
Timorous men thou re-
bukest, Why are ye fearful,
O yee of little faith? Such
thou dismissest from thy
Seruice, with scorne,
though of them there
went frō Gideons Army,
22000. and remained
but 10000. Such thou
sendest farther then so;
thither frō whence they
neuer returne, The fearful
and the unbelieuing, into
that burning lake, which is
the second death. There is a
feare

Job: 6.

20.

feare, and there is a hope,
which are equal abomi-
nations to thee ; for, they
were confounded, because
they hoped, saies thy seruāt
Job: because they had mis-
placed, mis-centred their
hopes ; they hoped & not
in thee, & such shal feare,
and not feare thee. But in
thy feare, my God, and my
feare, my God, and my
hope, is hope, and loue, and
confidence, and peace, and
euery limbe, and ingredient
of happiness enwrap-
ped ; for joy includes all ;
and feare and joy consist
toge-

Mat. 28
8.

together; nay, constitute one another; The woman departed frō the sepulchre, the women who were made supernumerary Apostles, Apostles to the Apostles; Mothers of the Church and of the Fathers, Grandfathers of the Church, the Apostles themselves, the women, Angels, of the Resurrection, went from the sepulchre, with feare and ioy; they ran, saies the text, and they ran vpon those two legs, feare & ioy; and both was the right legge, they ioy in thee, O Lord, that

that feare thee, and feare thee only, who feele this joy in thee. Nay, thy feare and thy loue are insepara-ble; stil we are called vp-on, in infinite places, to feare God; yet the Command-ment, which is the roote of all, is, *Thou shalt loue the Lord thy God*; Hee doth neither, that doeth not both; hee omits neither, that does one. Therefore when thy seruant David had laid, that the feare of the Lord is the beginning of wisedome, and his Sonne had repeated it againe. He
that

Ps.111.

10.

Pro.1.7

Eccl. 1.
20.27.Deut. 4.
10.Heb: 11.
7.

that collects both, calls this feare, the root of *wisdom*. And that it may imbrace all, he calls it *wisdom* it selfe. A wise man therefore is neuer without it, neuer without the exercise of it: Therefore thou sentest *Moses* to thy people, *That they might* learne to feare thee, all the dayes of their liues: not in heauy, and calamitous, but in good, & cheerfull daies too: for, *Noah*, who had assurance of his deliuerance, yet moued with feare, prepared an Arke, for the

Euulus:
18.27.

the sauing of his house. A wise man will feare in euery thing. And therefore though I pretend, to no other degree of wisdom, I am abundantly rich in this, that I lie here posseſt with that feare, which is thy feare, both that this sicknes is thy immediate correction, & not meere-ly a naturall accident; and therfore fearfull, because it is a fearefull thing to fall into thy hands, and that this feare preserues mee from all inordinat feare, arising out of the infirmitie

mitie of Nature, because
thy hand being vpon
me, thou wilt neuer let
me fall out of thy hand.

6. PRAYER.

O *Most mighty God, and
mercifull God, the God
of al true sorrow, and true
joy too, of all feare, and of
all hope too, as thou hast
giuen me a *repentance*, not
to be repented of, so giue
me, O Lord, a *feare*, of
which I may not bee
afraid. Giue me tender, &
supple, and conformable
af-*

affectiones, that as I joy with them that *joy*, and *mourne* with them, that *mourn*, so I may *feare* with them that *feare*. And since thou hast vouchsafed to discouer to me, in his *feare* whom thou hast admitted to be my assistance in this sicknesse, that there is danger therein, let me not, O Lord, goe about to ouercome the sense of that *feare*, so far, as to pretermitt the fitting, & preparing of my selfe, for the worst that may be feard, the passage out of this life.

life. Many of thy blessed *Martyres*, haue passed out of this life, without any shew of feare; but thy most blessed *Son* himselfe did not so. Thy *Martyres* were knowne to be but *men*, and therfore it pleased thee, to fil them with thy *Spirit*, and thy *power*, in that they did more then *men*. Thy *Son* was declared by thee, and by him selfe to be *God*; & it was requisite, that he should declare himselfe to bee *Man* also, in the weaknesses of man. Let mee
not

not therfore, O my God, be
ashamed of these feares,
but let me feele them to
determine, where his
feare did, in a prelent
submitting of all to thy
wil. And whē thou shalt
haue inflam'd, & thaw'd
my former coldneses, &
indeuotions, with these
heates, and quenched my
former heates, with these
sweats, and inundations,
and rectified my former
presumptions, and negli-
gences with these feares,
bee pleased, O Lord, as
one, made, so by thee, to

08. v G think

thinke mee fit for thee;
And whether it bee thy
pleasure, to dispose of
this body, this garment
so, as to put it to a far-
ther wearing in this
world, or to lay it vp in
the *common wardrobe*, the
graue, for the next, glo-
rifie thy felfe in thy
choice now, and glorifie
it then, with that glory,
which thy Son, our Sau-
our *Christ Iesus* hath pur-
chased for them, whom
thou makest partakers
of his *Resurrection*. *A.*
men.

7. So.

7. **Socios fibi iungier instat.**

The Physician desires to have
others joyned with him.

7. MEDITATION.

There is more feare,
therefore more cause.
If the Physician desire
helpe, the burden grows
great: There is a gouth
of the Disease then; But
there must bee an Au-
tumne too; But whether
an Autumne of the disease
or mee, it is not my part
to choose: but if it bee
of mee, it is of both; My

G 2 dis.

disease cannot suruiue me,
I may ouerline it. How-
soeuer, his desiring of o-
thers, argues his *candor*,
and his *ingenuitie*; If the
danger be great, he *justi-
fies* his proceedings, and
he *disguises* nothing, that
calls in *witnesSES*; And if
the danger be not great,
he is not *ambitious*, that
is so ready to diuide the
thanks, and the honor of
that work, which he be-
gun alone, with others.
It diminishes not the
dignity of a *Monarch*, that
he deriue part of his care

vpon

Upon others; God hath not made many Sunnes, but he hath made many bodies, that receive, & giue light. The Romans began with one King; they came to two Consuls; they returned in extremities, to one Dictator: whether in one, or many, the Soueraignetie is the same, in all States, and the danger is not the more, & the prouidence is the more, where there are more Physicians; as the State is the happier, where businesses are carried by more counsels;

G 3 then

then can be in one brest,
how large soeuer. *Diseases* themselues hold *Consultations*, and conspire
how they may multiply,
and ioyn with one another & exalt one ano-
ther & *exalt* one anothers
force, so; and shal we not
call *Physicians*, to *consultations*? *Death* is in an old
mans dore, hee appeares,
and tells him so, & *death*
is at a young mans backe,
and saies nothing; *Age* is
a *sicknes*, and *Youth* is an
ambush; and wee need so
many *Physicians*, as may
make vp a *Watch*, and
spie

spie euery incōuenience. There is scarce any thing, that hath not killed some body; a *haire*, a *feather* hath done it; Nay, that which is our best *Antidote* against it, hath done it; the best *cordiall* hath been *deadly payson*; Men haue died of *Joy*, and almost forbidden their friendes to weepe for them, when they haue seen them die laughing. Euen that *Tyrant Dionisius* (I thinke the same, that suffered so much after) who could not die.

of that sorrow, of that
high fall, from a King to a
wretched priuate man, died
of so poore a loy, as to be
declar'd by the people at a
Theater, that hee was a
good Poet. We say often,
that a Man may liue of a
little; but, alas, of how
much lesse may a man
die? And therefore the
more assistâts, the better;
who comes to a day of
hearing, in a cause of any
importâce, with one Ad-
uocate? In our Funerals, we
our selues haue no inter-
est; there we cannot ad-
uise

uise, wee cannot direct:
And though some Nati-
ons, (the *Egiptians* in par-
ticular) built themselues
better *tombes*, then *houses*,
because they were to
dwel longer in them; yet,
amongst our selues, the
greatest *man of Stile*, whō
we haue had, *The Conque-
ror*, was left, as soone as
his soule left him, not on-
ly without persons to as-
sist at his *graue*, but with-
out a *graue*. Who will
keepe vs then, we know
not; As long as wee can,
let vs admit as much *help*

as we can; Another, and another *Phisician*, is not another, and another *Indication*, and *Sympitone* of *death*, but another, & another *Assistant*, and *Pro-
etor* of *life*: Nor do they so much feed the imagination with apprehension of *danger*, as the vnderstanding with *comfort*; Let not one bring *Learn-
ing*, another *Diligence*, another *Religion*, but euery one bring all, and, as many Ingredients enter into a *Receyt*, so may many men make the *Receit*.

But

But why doe I exercise
my Meditation so long
upon this, of hauing
plentifull help in time of
need? Is not my Medita-
tion rather to be encli-
ned another way, to con-
dole, and commiserate
their distresse, who haue
none? How many are sic-
ker (perchance) then I,
and laid in their wofull
straw at home (if that
corner bee a home) and
haue no more hope of
help, thought they die, then
of perferment, though
they liue? Nor doe no
more

more expect to see a Physician then, then it to be an Officer after; of whom, the first that takes knowledge, is the *Sexten* that buries them; who buries them in *obliuion* too? For they doe but fill vp the number of the dead in the Bill, but we shall never heare their *Names*, till wee reade them in the Booke of life, with our owne. How many are sicker (perchance) then I, and thrown into *Hospitals*, where, (as a fish left vpon the Sand, must stay

the

the

the tide) they must stay
the *Physicians* house of
visiting, and then can be
but visited? How many
are sicker (perchance) then
all we, and haue not this
Hospitall to couer them,
not this straw, to lie in,
to die in, but haue their
Graue-stone vnder the, &
breathēd out their soules
in the eares, & in the eyes
of passengers, harder then
their bed, the flint of the
street? That taste of no
part of our *Physick*, but a
sparing diet, to whom or-
dinary porridge would
be

be *Julip* enough, the refuse of our seruants, *Bezgar* enough, and the off-scouring of our Kitchin tables, *Cordiall* enough. O my *soule*, when thou art not enough awake, to blesse thy *God* enough for his plentifull mercy, in affording thee many *Helpers*, remember how many lacke them, and helpe them to them, or to those other things, which they lacke as much as them.

7. Ex-

7. EXPOSTULATION.

MY God, my God, thy
blessed seruant *Au-*
gustine begd of thee, that
Moses might come, & tell
him what hee meant by
some places of *Genesis* :
May I haue leauue to aske
of that *Spirit*, that writ
that Booke, why when
Dauid expected newes
of *Ioabs* army, and that
the watchman told him,
that *hee sawe a man run-*
ning alone, *Dauid* conclu-
ded out of that circum-
stance,

2. Sam.
18. 25.

So all,
but our
Transla-
tion
takes it
Euen
Buxdor:
and
*Schind-
ler.*

stance, *That if hee came a-
lone, he brought good newes?*
I see the *Grammar*, the
word signifies so, and is
so euer accepted, *Good
newes*; but I see not the
Logique, nor the *Rheto-
rique*, how *David* would
proue, or perswade that
his newes was good, be-
cause he was *alone*, except
a greater company might
haue made great impres-
sions of danger, by implo-
ring, and importuning
present supplies: How-
soeuer that be, I am sure,
that that which thy A-
postle

2.4.11.

postle sayes to *Timothy*,
Onely Luke is with mee ;
Luke, and no body but
Luke, hath a taste of com-
plaint, and sorrow in it :
Though *Luke want no*
testimony of abilitie, of
forwardnes, of constancy,
and perseveriance, in assist-
ing that great building,
which S. Paul laboured
in, yet S. Paul is affected
with that, that there was
*none but *Luke*, to assist.*
We take *S. Luke* to haue
bin a *Physician*, and it ad-
mits the application the
better, that in the pre-
sence

*Exod. 18
13.*

*Num. 11
16.*

sence of one good Physician, we may be glad of more. It was not onely a ciuill spirit of policy, or order that moued Moses father in lawe, to perswade him to diuide the burden of gouernement, and Iudicature, with others & take others to his assistance, but it was also thy immediate spirit O my God, that mou'd Moses to present vnto thee 70 of the Elders of Israel, to receiue of that spirit, which was vpon Moses onely before, such a portion

tion as might easē him in the gouernment of that people; though *Moses* alone had indowments aboue all, thou gauest him other assistants. I consider thy plētiful goodnes, *O my God*, in employing *Angels*, more then one, in so many of thy remarkable works. Of thy Sonne, thou saist; *Let all the Angels of God worship him*; If that be in *Heauen*, vpon earth, he saies that he could command twelve legions of *Angels*; And when *Heauen*, and *Earth* shall bee
all

Heb. 1.6

Mat.
26.53.

Mar. 25
31.

Luc. 21.
150

Io. 20.12

Gen. 28.
12.

all one, at the last day,
Thy Son, O God, the Son of
Man, shall come in his glory,
and all the holy Angels with
him. The Angels that ce-
lebrated his birth to the
Shepherds, the Angels that
celebrated his second
birth, his resurrection to
the Maries, were in the
plurall, Angels associated
with Angels. In Jacobs
ladder, they which ascen-
ded and descended, & main-
tain'd the trade between
heauen & earth, betweene
thee and vs, they who
haue the Commission,
and

and charge to guide vs in
all our wayes, they who
hastned Lot, and in him,
vs, from places of danger
and tentation, they who
are appointed to instruct &
gouerne vs in the Church
here, they who are sent to
punish the disobedient and
refractory, that they are to
be the Mowers, & harnest-
men, after we are grown
vp in one field, the church,
at the day of Iudgement,
they that are to carry our
soules whither they cari-
ed Lazarus, they who at-
tend at the severall gates
of

Psa:91.

13.

Gen. 19.

15.

Apo:1.

20.

Apo.8.

2.

Mat.13

39.

Luc.16.

22.

Apo. 21.
21.1. Reg.
19.35.

of the new *Jerusalē*, to admit vs there; al these, who administer to thy seruāts, frō the first, to their last, are *Angels*, *Angels* in the plurall, in euery seruice, *Angels* associated with *Angels*. The power of a single *Angel* wee see in that one, who in one night destroyed almost 200000. in Sennache-
ribs army, yet thou often employest many; as wee know the power of saluation is abundantly in any one *Euangelist*, and yet thou hast afforded vs

four.

four. Thy Son proclaims of himself, That thy Spirit, hath anointed him to preach the Gosspell, yet he hath given others for the perfiting of the S^rs in the work of the ministry. Thou hast made him Bishop of our soules, but there are other Bishops too. He gaue the holy Ghost, & others gaue it also. Thy way, O my God, (and, O my God, thou louest to walke in thine owne waies, for they are large) thy way from the beginning, is multiplicatiōn of thy helps; and therefore

Lus.4:
18.

Eph.4:
11.

1. Pet.2.
25.

10.20.
22.

fore it were a degree of *ingratitude*, not to accept this mercy of affording me many *helpes* for my bodily health, as a *type* & *earnest* of thy gracious purpose now, and euer, to afford me the same assistances. That for thy great *helpe*, thy *Word*, I may seeke that, not from *corners*, nor *Conuenticles*, nor *schismaticall*, *singularities*, but from the *assotion*, and *communion* of thy *Catholicker Church*, and those persons, whō thou hast alwaies furni-
shed

shed that *Church* withal:
And that it may associate
thy *Word*, with thy *Sacra-
ment*, thy *Seale*, with thy
Patent; and in that *Sacra-
ment* associate the *signe*
with the *thing signified*,
the *Bread* with the *Body*
of thy *Son* : so, as I may
be sure to haue receiued
both, & to be made ther-
by, (as thy blessed seruāt
Augustine sayes) the *Arke*,
and the *Monument*, & the
Tomb of thy most blessed
Son, that *hee*, and all the
merits of his death, may,
by that receiuing, be bu-

H ried

ried in me, to my quickning in this world, and my immortall establishing the next.

7. PRAYER.

O Eternall, and most Gratiouse God, who gauest to thy seruants in the wildernes, thy Manna, bread so condition'd, qualified so, as that, to euery man, Manna tasted like that, which that man liked best, I humbly beseech thee, to make this correction, which I acknowledge.

knowledge to be part of
my *daily bread*, to taste so
to mee, not as I would,
but as thou wouldest
have it taste, and to con-
forme my taste, and make
it agreeable to thy will.
Thou wouldest haue thy
corrections taste of *umi-*
liation, but thou woul-
dest haue them taste of
consolation too; taste of
danger, but taste of *assu-*
rance too. As therefore
thou hast imprinted in
all thine *Elements*, of
which our bodies con-
sist, two manifest quali-

H 2 ties,

ties, so that, as thy fire dries, so it heates too; and as thy water moysts, so it cooles too, so, O Lord, in these corrections, which are the *elements* of our regeneration, by which our soules are made thine, imprint thy two qualities, those two operations, that as they scourge vs, they may scourge vs into the way to thee: that when they haue shewed vs, that we are nothing in our selues, they may also shew vs, that thou art all things vnto

vnto vs. When therefore
in this particular circum-
stance, *O Lord* (but none
of thy Iudgements are
circumstances; they are all
of all substance of thy
good purpose vpon vs)
when in this particular,
that he, whom thou hast
sent to assit me, desires
assistants to him, thou
hast let mee see, in how
few houres thou canst
throw me beyond the
helpe of man, let me by
the same light see that
no vehemence of sick-
nes, no temptation of Sa-

H 3 tan,

tan, no guiltines of sin,
no prison of death, not
this first, this *sicke bed*,
not the other prison, the
clole and dark *graue*, can
remoue me from the de-
termined, and good pur-
pose, which thou hast
sealed concerning mee.
Let me thinke no degree
of this thy correction,
casuall, or without signi-
fication; but yet when I
haue read it in that lan-
guage, as it a *correcti-
on*, let me translate it in-
to another, and read it
as a *mercy*; and which of
these

these is the *Originall*, and which is the *Translation*; whether thy *Mercy*, or thy *Correction*, were thy primary, and originall intention in this sicknes, I cannot cōclude, though death conclude me; for as it must necessarily appeare to be a *Correction*, so I can haue no greater argument of thy *mercie*, then to die in *thee*, and by that death, to be vni-ted to him, who died for me.

H 4

8. Et

8. Et Rex ipse suum mittit.

The King sends his owne Physician.

8. MEDITATION.

STILL when we returne to that *Meditation*, that *Man is a World*, we finde new discoueries. Let him be a *world*, and himselfe will be the *land*, & *mifery the sea*. His *mifery*, (for *mifery* is his, his *owne*, of the *happinesses* euen of this *world*, he is but *Tenant*, but of *mifery* the *Free-holder*, of *happinesse* he

he is but the *farmer*, (but the *usufructuary*, but of misery, the *Lord*, the *proprietary*) his misery, as the *sea*, swells aboue all the hills, & reaches to the remotest parts of this *earth*, *Man*; who of himselfe is but *dust*, and coagulated & kneaded into *earth*; by *teares*, his *matter* is *earth*, his *forme*, *misery*. In this *world*, that is *Mankind*, the highest ground, the eminentest *hils*, are *kings*; and haue they line, and lead enough to fadome this *sea*, and say, *My misery is*

H5 but

but this deep? Scarfe any
miserie equall to sicknes;
& they are subiect to that
equally, with their low-
est subiect. A glasse is not
the lesse brittle, because a
Kings face is represented
in it, nor a King the lesse
brittle, because God is re-
presented in him. They
haue *Physitians* continual-
ly about the, & therefore
sicknesses, or the worst of
sicknesses, continual feare
of it. Are they gods? He
that calld them so, canot
flatter. They are Gods,
but sickle gods; and God is

pre-

presented to vs vnder
many human affections,
as farre as *infirmities*; God
is called *Angry*, and *Sor-
rie*, and *Weary*, and *Hea-
vy*; but neuer a *sicke God*:
for then he might *die* like
men, as our *gods* do. The
worst that they could
say in reproch, and scorn
of the *gods* of the *Hea-
then*, was, that perchance
they were *asleepe*; but
Gods that are so *sicke*, as
that they cannot *sleepe*,
are in an *infirmer* con-
dition. A *God*, and need
a *Physitian*? A *Jupiter* and
need

*Kind of
mushroom
not to be had.*

need an *Æscalapius*? that must haue *Rheubarbe* to purge his *choller*, lest he be too angry, and *Agarick* to purge his *flegme*, lest he be too drowsie; that as *Tertullian* says of the *Egyptian* gods, plants and herbs, *That God was beholden to man, for growing in his garden*, so wee must say of these gods, *Their eternitie, (an eternity of threescore and ten yeres) is in the Apothecaries shop, and not in the metaphoricall Diety*. But their *Diety* is better expressed in their *humilitie*,

tie, then in their *heights* ; when abounding and ouerflowing, as *God*, in meanes of doing good, they descend, as *God*, to a communication of their abundances with men, according to their necessities, then they are *Gods*. No man is well, that vnderstands not, that values not his being well ; that hath not a cheerfulness, and a ioy in it ; and who soeuer hath this *Joy*, hath a desire to cōmunicate, to propagate that, which occasions his happiness, and

and his *Joy*, to others; for euery man loues witnesses; of his happiness; and the best witnesses, are experimentall witnesses; they who haue tasted of that in them-selues, which makes vs happy: It consummates therefore, it perfits the happiness of *Kings*, to conferre, to transferre, honour, and riches, and (as they can) health, vpon those that neede them.

8. Ex-

8. EXPOSTULATION.

MY God, my God, I haue
a warning frō the
Wise man, that when a rich
man speaketh, euery man
holdeth his tongue, and looke
what he saith, they extol it to
the clouds; but if a poor man
speake, they say, what fellow
is this? And if he stumble,
they will helpe to ouerthrow
him. Therefore may my
words be vnderualued,
and my errors aggrauated,
if I offer to speake of
Kings; but not by thee,

Eccluſ.

13.23.

O

August.

*O my God, because I speak
of thē, as thy are in thee,
and of thee, as thou art in
tbē. Certainly those men
prepare a way of speak-
ing negligently, or irre-
uerently of thee, that giue
themselues that libertie,
in speaking of thy Vice-
gerents, Kings : for thou
who gauest Augustus the
Empire, gauest it to Nero
to, and as Vespasian had it
from thee, so had Julian ;
Though Kings deface in
thēselues thy first image,
in their owne soule, thou
giuest no man leaue to
deface*

at random
blotted out.

deface thy second *Image*, imprinted indelibly in their *Power*. But thou knowest, *O God*, that if I should be slacke in celebrating thy mercies to me exhibited by that royal Instrument, my *Souveraigne*, to many other faults, that touch vpō *Allegiance*, I should add the worst of all, *Ingratitude*, which constitutes an ill man; & faults which are defects in any particular function, are not so great as those that destroy our *humanity*; It is not so ill, to be

be an ill *subiect*, as to be an ill *man*; for he hath an vniuersall illnes, ready to flow, & powre cut it self into any mold, any form, and to spend it self in any function. As therfore thy Son did vpon the *Coyne*, I look vpon the *King*, and I aske whose *image*, and whose *inscriptiō* he hath; & he hath *thine*; and I giue vnto thee, that which is *thine*, I recōmend his hap-pines to thee, in al my sa-crifices of thāks, for that which he enjoyes, and in all my prayers, for the
con-

continuāce and inlarge-
ment of them. But let
me stop, *my God*, and con-
sider; will not this looke
like a piece of arte, and
cunning, to conuey into
the world an opinion,
that I were more parti-
cularly in his care, then
other men? And that
herein, in a shew of *hu-*
militie, and *thankfulnesse*,
I magnifie my selfe more
then there is cause? But
let not that *jealousie* stop
mee, *O GOD*, but let
me goe forward in cele-
brating thy *mercie* exhi-
bited

bited by *him*, This which he doth now, in assisting so my bodily health, I know is common to me with many? Many, many haue tasted of that expression of his gracious-nesse. Where he can giue health by his own hāds, he doth; & to more then any of his *Predecessors* haue done: therfore hath *God* reserued one disease for him, that hee onely might cure it, thogh per- chance not onely by one *Title*, and *Interest*, nor on- ly as *one King*. To those that

that need it not, in that kind, and so cannot haue it by his owne hand, he sends a *donatiue of health*, in sending his *Phisician*. The holy king *S. Lewis* in *France*, and our *Maud* is celebrated for that, that presonally they visited *hosptitals*, and assisted in the Cure, euen of loathsome *diseases*. And when that religious *Empres Placilla*, the wife of *Theodosius* was told, that she diminished her self too much in those personall assista-
ces, & might do enough in

in sending relief, shee said, She would send in that capacitie, as Empresse, but she would go too, in that capacitie, as a Christian, as a fellow member of the body of thy Son, with them. So thy seruant David applyes himselfe to his people, so he incorporates himselfe in his people, by calling them *His brethren, his bones, his flesh*; and when they fell vnder thy hand, euen to the pretermittting of himselfe, he preses vpon thee, by prayer for them; *I haue sinned, but*

2 Sam.
19.12.

ouerpassing.

2 Sam.
24.14.

but these sheepe what haue
they done? Let thine hand I
pray thee be against me and
against my fathers house. It
is kingly to giue; when
Araumah gaue that great,
& free present to Dauid,
that place, those instru-
mēts for sacrifice, and the
sacrifices themselues, it is
said there, by thy spirit, Al
these things did Araumah
giue, as a King to the King.

v.17.

To giue is an approaching
to the cōdition of Kings,
but to giue health, an ap-
proching to the King of
Kings, to thee. But this
his

his assisting to my bodily health, thou knowest, *O God*, and so do some others of thine honourable seruants know, is but the twy-light of that day, wherein thou through him, hast shin'd vpon me before; but the *Echo* of that voice, wherby thou through him, hast spoke to me before; Then, whē he, first of any man conceiued a hope, that I might be of some vse in thy *Church* and discended to an intimation, to a perswasion, almost to a solici-

solicitation, that I would embrace that calling. And thou who hadst put that desire into his heart, didst also put into mine, an obedience to it; and I who was sick before, of a vertiginous giddinesse, and irresolution, and almost spent al my time in consulting how I shoulde spend it, was by this man of God, and God of men, put into the poole, and recovered; whē I asked, perchance, a stone, hee gaue me bread; when I asked, perchance, a Scorpion, hee

I gaue

gave me a fish; when I as-
ked a temporall office, he
denied not; refused not
that, but let me see, that
he had rather I took this.
These things, thou O God,
who forgettest nothing,
hast not forgot, though
perchance, hee, because
they were benefits, hath;
but I am not onely a wit-
nesse, but an instance, that
our Iehosaphat hath a care
to ordaine Priests, as well
as Judges: and not only to
send Physicians for tempo-
rall, but to be the Physician
an for spirituall health.

2 Chor.
14. 8.

8. PRAYER.

O Eternall and most
gracious God, who
though thou haue reser-
ued thy treasure of perfitt
joy, and perfitt glory, to
be giuen by thine owne
hands then, when by see-
ing thee, as thou art in
thy selfe, and knowing
thee, as we are knowne,
wee shall possesse in an
instant, & possesse for e-
uer, all that can any way
cōduce to our happines-
ses, yet here also in this
world, giuest vs such ear-

I 2 nests

nest^s of that ful paiment,
as by the value of the ear-
nest, we may giue some e-
stimat of the treasure, hū-
bly, and thankfully I ac-
knowledg, that thy ble-
fed *spirit* instructs me, to
make a difference of thy
blessings in this world,
by that difference of the
Instruments, by which it
hath pleased thee to de-
riue thē vnto me. As we
see thee here in a *glasse*, so
we receiue frō thee here
by *reflectiō*, and by *instru-
ments*. Euen casuall things
come from thee; and that
which

which we call *Fortune* here, hath another name aboue. *Nature* reaches out her hand, & giues vs corne, and wine, & oyle, and milk, but thou fillest her hand before, & thou openest her hand, that she may raine down her showres vpō vs. *Industry* reaches out her hand to vs, and giues vs fruits of our labour for our selues, & our posteritie; but thy hand guides that hand, when it sowes, and when it waters, & the increase is from thee. *Friends* reach

I 3 out

out their hands, & prefer-
vs, but thy hand supports
that hand, that supports
vs. Of all these thy *instru-*
ments haue I receiued thy
blessing, *O God*, but bless
thy name most for the
greatest; that as a mēber
of the publike, & as a par-
taker of priuate fauours
to, by thy right hand, thy
powerfull hand set ouer
vs, I haue had my portiō;
not only in the hearing,
but in the *preaching* of thy
Gospel. Humbly beseech-
ing thee, that as thou
continuest thy swonted
good

goodnes vpon the whol
world, by the wonted
meanes, and instrumēts,
the same *San*, and *Moone*,
the same *Nature*, and *In-
dustry*, so to continue the
same blessings vpon this
State, and this *Church* by
the same hand, so long,
as that thy Son when hee
comes in the *clouds*, may
find *him*, or his *son*, or his
sons sons ready to giue an
accoūt, and able to stand
in that *judgement*, for their
faithfull *Stewardship*, and
dispensation of thy talents
so abundantly cōmited

I 4 to

to them, and be to him, O
God, in all distépers of his
body, in al anxieties of spi-
rit, in all holy sadnesses of
soule, such a *Phisitiā* in thy
proportion, who art the
greatest in *Heauen*, as hee
hath bin in *soule*, and *body*
to me, in his proportion
who is the greatest vpon
earth.

9. Medicamina scribunt.
Upon their Consultation, they
prescribe.

9. MEDITATION.

THEY haue seene mee,
and heard me, arraig-
ned

ned me in these fetters,
and receiu'd the *evidence* ;
I haue cut vp mine owne
anatomy, dissected myself,
and they are gone to *read*
vpon me. O how mani-
fold, & perplex'd a thing,
nay, how wanton & va-
rious a thing is *ruine* and
destruction? God presented
to *David* three kinds, war,
famine, & pestilence; *Satan*
left out these, and broght
in, fires from heauen; and
winds frō the wildernes. If
there were no *ruine* but
sicknesse, we see, the Ma-
sters of that *Art*, can scarce

number, nor name all sicknesses, every thing that disorders a faculty, and the function of that is a sickness: The names wil not serue thē which are giuen frō the place affected, the plurisie is so, nor from the effect which it works, the falling sickness is so; they cannot haue names y-now, frō what it does, nor where it is, but they must extort names from what it is like, what it resembles, and but in some one thing, or else they would lack names; for the *Wolf*, and

and the *Canker*, and the *Polypus* are so; and that question, whether there be more names or things, is as perplex'd in sicknesses, as in any thing else; except it be easily resolu'd vpon that side, that there are more sicknesses than names. If *ruine* were reduced to that one way, that Man could perish no way but by *sicknes*, yet his danger were infinite; and if *sicknes* were reduced to that one way, that there were no *sicknes* but a *feuer*, yet the way were infinite still;

still; for it would ouer-lode, and oppres any na-tural, disorder and dis-co-pose any artificiall Memo-ry, to deliuuer the *names* of seuerall feuers; how intri-cate a worke then haue they, who are gone to *co-sult*, which of these sick-nesses mine is, and then which of these feuers, & then what it would do, and then how it may be countermind. But eu'en in *ill*, it is a degree of *good*, when the *euill* wil admit *consultation*. In many *diseases*, that which is but an *acci.*

accident, but a *symptom* of the maine *disease*, is so violent, that the Physician must attend the cure of that, though he pretermite (so far as to intermit) the cure of the *disease* it selfe.

to do wth for a time

Is it not so in States too? sometimes the insolency of those that are great, put the people into commotions; the great disease, and the greatest danger to the head, is the insolency of the great ones; and yet, they execute Martial law, they come to present executions vpō the people, whose com-

commotion was indeed but a *symptom*, but an *accident* of the maine disease; but this *symptom*, growne so violent, would allow no time for a *consultation*. Is it not so in the accidents of the *diseases* of our mind too? Is it not evidently so in our *affections*, in our *passions*? If a *cholerick* man be ready to strike, must I goe about to purge his *choler*, or to breake the blow? but where there is room for *consultatio*, things are not desperat. They *consult*; so there is nothing rashly,

rashly, incōsiderably done :
& then they prescribe, they
write, so there is nothing
covertly, disguisedly, vnauow-
edly done. In bodily diseases
it is not alwayeres so; som-
times, as soon as the *Physi-*
cians foot is in the *chāber*,
his *knife* is in the patients
arme; the *disease* wold not
allow a *minuts* forbearing
of *blood*, nor prescribing of
other remedies. In *States*
& *matter* of *gouernmēt*
it is so too, they are some-
times surprizd with such
accidēts, as that the *Magi-
strat* asks not what may
be

be done by *law*, but does that, which must necessarily be don in that case. But it is a degree of *good*, in *euill*, a degree that carries hope and comfort in it, when wee may haue recourse to that which is *written*, and that the proceedings may be apert & ingenuous, & candid, and auowable, for that giues satisfaction, and acquiesce. They who haue receiued my *Anatomy* of my selfe, *consult*, & end their *consultation* in *prescribing*, & in *prescribing Phisick*; pro-

proper and conuenient remedy: for if they shold come in again, and chide mee, for some disorder, that had occasion'd, and inducd, or that had hastned and exalted this sicknes, or if they shold begin to write now rules for my *dyet*, and *exercise* when I were well, this were to *antidate*, or to *postdate* their *Consultation*, not to giue *Phisicke*. It were rather a vexation, then a relief, to tell a condemnd prisoner, you might haue liu'd if you had

had done this; and if you can get your pardon, you shal do wel, to take this, or this course hereafter. I am glad they know (I haue hid nothing from them) glad they consult, (they hide nothing from one another) glad they write (they hide nothing frō the world) glad that they write and prescribe *phisicke*, that there are *remedies* for the presēt case.

9. EXPOSTVULATION.

MY God, my God, allow me a iust indignati-
on,

on, a holy detestation of the insolency of that man, who because he was of that high rank, of whom thou hast said, *They are gods*, thought himselfe more then equal to thee, That King of Aragon Alfonsus, so perfit in the motions of the heauenly bodies, as that he aduentured to say, That if bee had bin of counfel with thee, in the making of the heauens, the heauens should haue bin disposed in a better order, then they are. The King Amasis would not inde

2 Chro.
25.16.

42.13.

9.6.

11.2.

dure thy Prophet to reprehend him, but asked him in anger, *Art thou made of the kings counsell?* Whē thy Prophet *Esaias* askes that questiō, who hath directed the spirit of the Lord, or being his counsellor hath taught him. It is after he had settled and determined that office, vpon thy Son, and him only, whē he ioynes with those great Titles, *The mightie God, and the prince of peace*, this also, *the Counsellor*; and after he had settled vpon him, *the spirit of might, and of counsell*. So that

that then, thou O God,
thogh thou haue no cō-
sell frō Man, yet dost no-
thing vpon man, with-
out cōsell; In the making
of Man there was a con-
sultation; Let vs make man.
In the preseruing of
man, O thou great preseruer
of men, thou proceedest
by counsell; for all thy
externall workes are the
works of the whole Tri-
nitie, and their hand is to
every actiō. How much
more must I apprehend,
that all you blessed, and
glorious persons of the
Tri-

Gen. 1.
26.

Job.

Trinity are in *consultation* now, what you will do with this infirme *bodie*, with this leproous *soule*, that attends; guiltily, but yet comfortably, your determination vpon it. I offer not to coufel them, who meet in *consultatio* for my *body* now, but I open my infimities, I anatomise my *body* to them. So I do my *soul* to thee, O my God in an huble confession, That there is no *weine* in me, that is not full of the blood of thy Son, whō I haue crucified, & Crucified

fied againe, by multiplying
ing many, & often repea-
ting the same sinnes: that
there is no Artery in me;
that hath not the spirit of
error, the spirit of lust, the
spirit of giddines in it; no
bone in me that is not hard-
ned with the custome of
sin, & nourished, & sou-
led with the marrow of
sin; no sinewes, no ligamēts,
that do not tie, & chaine
sin & sin together. Yet, O
blessed & glorious Trinity,
O holy, & whole Colledge; &
yet but one Physician, if
you take this confession
alreadie

into

1. Tim. 4

1.

Oſ. 4. 12

Eſa. 19.

14.

into a *cosultation*, my case
is not desperate, my de-
struction is not *decreed*; if
your *cosultation* determin
in *writing*, if you refer me
to that which is *written*,
you intend my recovery:
for al the way, *O my God*,
(euer constant to thine
owne wayes) thou hast
proceeded openly, *intelli-
gibly*, *manifestly*, *by the book*.
From thy first booke, the
booke of *life*, neuer shut
to thee, but neuer
throughly open to vs;
from thy second book, the
booke of *Nature*, where
though

though subobscurely, &
in shadowes, thou hast
expressed thine owne *I-
mage*; from thy third *book*,
the *Scriptures*, wher thou
hadst written all in the
Old, & then lightedst vs a
candle to read it by, in
the *New Testament*; To
these thou hadst added
the *booke* of iust, and vse-
full *Lawes*, established by
the, to whom thou hast
committed thy people;
To those, the *Manuals*,
the *pocket*, the *bosom books*
of our owne *Consciencies*,
To those thy particular
K books

Apoc. 7.
1.

books of all our particular sins, & to those, the booke with seue seals, which only the lamb which was slain, was found worthy to open; which, I hope, it shal not disagree with the meaning of thy blessed spirit, to interpret, the promulgation of their pardon, & righ- teousnes, who are washed in the blood of that Lamb; and if thou refer me to these books, to a new reading, a new triall by these books, this feuer may be but a burning in the hand, & I may be saued, thogh not by my book, mine own

conscience, nor by thy other
bookes, yet by thy first, the
book of life, thy decree for
my election, & by thy last,
the booke of the Lamb, and
the shedding of his blood
vpon me; If I be stil vnder
consultatio, I am not con-
demn'd yet; if I be sent to
these books I shal not be
cōdemn'd at al: for, though
there be somthing writ-
ten in some of thole books
(particularly in the Scrip-
tures) which some men
turne to poyson, yet vpon
these cōsultatiōs (these con-
fessiōs, these takings of our

K 2 par-

particular cales, into thy
cōsideration) thou intē-
dest al for *phisicke*, and e-
uen from those *Sentēces*,
from which a too late
Repenter wil sucke *despe-
ration*, he that seekes thee
early, shall receiue thy
morning dew, thy seasona-
ble *mercy*, thy forward
consolation.

9. PRAYER.

O Eternall and most
gracious *God*, who
art of so pure *eyes*, as that
thou canst not look vpō
sin, and we of so vnpure
con-

constitutions, as that we can present no obiect but *sin*, and therefore might iustly feare, that thou wouldest turne thine eyes for euer frō vs, as though wee cannot indure *afflictions* in our selues, yet in *thee* we can; so though thou canſt not indure *sin* in vs, yet in thy *Son* thou canſt, and he hath taken vpon himſelfe, & preſen-
ted to thee, all thoſe *sins*, which might diſplease thee in vs. There is an *Eye* in *Nature*, that kills, as ſoon as it ſees, the eye of

K 3 a

a serpēt, no eye in *Nature*,
that nourishes vs by looking
vpon vs; But thine
Eye, O Lord, does so. Look
therfore vpon me, *O Lord*,
in this distresse, and that
will recall me from the
borders of this bodily
death; Look vpon me, &
that will raise me againe
from that *spirituall death*,
in which my parents bu-
ried me, when they begot
me in *sin*, and in which I
haue pierced euен to the
iawes of *hell*, by multipli-
ing such heaps of actuall
sins vpō that foundation,
that

that root of *originall sin*
Yet take me again, into
your *consultation*, O blessed
and glorious *Trinitie*; and
thogh the *Father* know,
that I haue defaced his *I-*
mage receiued in my *crea-*
tion; thogh the *Son* know,
I haue neglected mine in-
terest in the *Redemption*,
yet, O blessed *spirit*; as thou
art to my *Conscience*, so be
to them a witnes, that
at this *minute*, I accept
that which I haue so of-
ten, so often, so rebellio-
usly refused, thy blessed
inspirations; be thou my

K 4 witnes

witnes to them, that at more poores then this slack body sweateth teares, this sad soule weepes blood; and more for the *despleasure* of my *God*, then for the stripes of his displeasure. Take me then, *O blessed & glorious Trinitie*, into a *Reconsultation*, and prescribe me any *phisicke*; If it be a long, and painefull holding of this soule in sicknes, it is *phisick*, if I may discerne thy hand to giue it, and it is *phisicke*, if it be a speedy departing of this Soule, if

if I may discerne thy
hand to receiue it.

10. Lentè & Serpenti sata-
gunt occurrere Motbo.

They finde the Disease to steele
on insensibly, and endeavour
to meet with it so.

10. MEDITATION.

This is Natures nest of
Boxes; The Heauens
containē the Earth, the
Earth, Cities, Cities, Men.
And all these are Concen-
tricke; the common center
to them all, is decay, ruine;
only that is Eccentricke

K 5 which

which was neuer made; only that place, or garment rather, which we can imagine, but not demonstrat, That light, which is the very emanation of the light of God, in which the Saints shall dwell, with which the Saints shal be appareld, only that bends not to this Center, to Ruine; that which was not made of Nothing, is not thretned with this annihilation. All other things are; euен Angels, euен our soules; they moue vpō the same Poles, they bend to the

the same Center; and if they were not made immortall by *preseruation*, their *Nature* could not keep them from sinking to this *center, Annihilation.*

In all these (the *frame of the heauens, the States vpō earth, and men in the, comprehend all*) Those are the greatest mischieves, which are least discernd; the most insensible in their *ways* come to be the most sensible in their *ends.* The *Heauens* haue had their *Dropſie*, they drownd the world, and they

they shall haue their *feuer*, and burn the world. Of the *dropſie*, the flood, the world had a fore-knowledge 120. yeaſes before it came; & ſo ſome made prouision againſt it, and were ſaued; the *feuer* ſhall break out in an instant, and conſume all; the *dropſie* did no harme to the *heauens* frō whence it fell, it did not put out those *lights*, it did not quēch those *heats*; but the *feuer*, the fire ſhall burne the *furnace* it ſelſe, annihilate those *heauens*, that breath

breath it out; though the *Dog-star* haue a pestilent breath, an infectious exhalation, yet because we know when it will rise, we clothe our selues, and we diet our selues, & we shadow our selues to a sufficient preuention; but *Comets* and *blazing starrs*, whose effects or significations no man can interrupt or frustrate, no man foresaw: no *Almanacke* tells vs, when a *blazing star* will breake out, the matter is carried vp in secret; no *Astrologer* tells vs when

when the effects will be
accomplished, for that's a
secret of a higher sphere,
then the other; and that
which is most *secret*, is
most *dāgerous*. It is so also
here in the societies of men,
in States, and Common-
wealths. Twenty *rebelli-*
ous drummes make not so
dāgerous a noise, as a few
whisperers, & *secret plot-*
ters in corners. The *Canō*
doth not so much hurt a-
gainst a wal, as a *mine* un-
der the wall; nor a thou-
sand enemies that threat-
ten, so much as a few that
take

take an *oath* to say *nothing*. God knew many heauy sins of the people, in the wildernes and after, but still he charges the with that one, with *Murmuring*, *murmuring* in their hearts, secret disobediences, secret repugnances against his declared will; and these are the most deadly, the most pernicious. And it is so too, with the *diseases* of the *body*; and that is my case. The *pulse*, the *urine*, the *sweat*, all haue sworn to say *nothing*, to giue no *Indicati-*

ON

on of any dangerous sickness. My forces are not enfeebled, I find no decay in my strength; my provisions are not cut off, I find no abhorring in mine appetite; my counsels are not corrupted nor infatuated, I find no false apprehensions to work upon mine vnderstanding; & yet they see, that invisibly, & I feele, that insensibly the *disease* preuailes. The *disease* hath established a *kingdome*, an *empire* in me, and will haue certain *Arcana Imperij*, secrets of

of State, by which it will proceed, and not be bound to declare them. But yet against those secret conspiracies in the State, the *Magistrate* hath the rack; and against these insensible diseases, *Physicians* haue their *examiners*; and those these imploy now.

10. EXPOSTULATION.

MY God, my God, I haue been told, and told by relation, by her owne brother, that did it, by thy seruant Nazianzen, that his

Iosephus.

his sister in the vchemen-
cy of her prayer, did vse
to threaten thee, with a holy
importunity, with a pious
impudency. I dare not doe
so, O God; but as thy ser-
uant *Augustin*, wisht that
Adam had not sinned, there-
fore that *Christ* might not
haue died, may I not to
this one purpose wish.
That if the serpent before
the temptation of *Eue*, did
go vpright, and speake, that
hee did so still, because I
should the sooner heare
him, if he spoke, the soo-
ner see him, if hee went

vp.

vpright? In his curse, I am cursed too; his *creeping* vndoes mee: for howsoeuer hee begin at the beeble, and doe but *bruise* that; yet *hee*, and *death* in him is *come into our windowes*; into our *Eyes*, and *Eares*, the entrances, & inlets of our *soule*. He works vpon vs in *secret*, and we do not discerne him; And one great worke of his vpon vs, is to make vs so like himselfe, as to sin in *secret*, that others may not see vs; But his *Master-piece* is, to make

Iere.9.
21.

vs

70.8.44.

vs sin in secret so, as that we may not see our selues sinne. For the first, the hiding of our sins from other men, he hath induc'd that, which was his off-
Spring frō the beginning, A lye: for man, is in Nature, yet, in possession of some such sparks of ingenuity, and noblenes, as that, but to disguise *Emill*, hee would not *lye*. The body, the *sinne*, is the *Serpents*, and the *garment* that couers it, the *lye*, is his too. These are *his*, but the hiding of sinne from our selues

selues, is he himself: when we haue the sting of the Serpent in vs, and do not sting our selues, the venom of sin and no remorse for sinne, then, as thy blessed Son said of *Iudas*, *He is a deuill*, not that he *had* one, but *was* one, so we are become *deuils* to our selues, and we haue not onely a *serpent* in our bosom, but we our selues, are to our selues that *serpent*. How far did thy seruant *David* presse vpon thy pardō, in that petition, *Clense thou me from secret sinnes?* Can

any

Io.6.70.

*Ps.19.
12.*

any sin be secret? for a great part of our sinnes, though, saies thy Prophet, we conceiue the in the dark, upon our bed, yet sayes he, we do the in the light; there are many sins, which we glory in doing, & would not do, if no body should know them. Thy blessed seruāt *Augustin* confesses, that he was ashamed of his shamefastnes, & tendernes of conscience, and that he often belied himself with sins, which he never did, lest he should be vnacceptable to his sinfull companions. But if,

if wee would conceale
them, (thy Prophet found
such a desire, and such a
practise in some, whē he
said, *Thou hast trusted in*
thy wickedies, & thou hast
sayd, None shall see me) yet
can we conceale them ?
Thou O God, canst heare
of them by others ; *The*
voice of Abels blood, will
tel thee of Cains murder,
the Heauens themselues
will tell thee, Heaven shal
reueale his iniquity ; a small
creature alone, shall doe
it, A bird of the ayre shall
carry the voice, and tell the
mat-

Esay. 47
10.

Gen. 4.
10.

Jer. 20.
27.

Eccle. 10
20.

Gen 3. 8

Eccle. 12
14.Math.
10. 26.

matter: thou wilt trouble no *Informer*, thou thy self reuealedſt Adams sinn, to thy ſelſe; and the manifeſtation of ſin is ſo full to thee, as that thou ſhalt reueale all to all, Thou ſhalt bring euery worke to iudgement, with euery ſecret thing, and there is nothing couered, that ſhall not bee reuealed: But, O my God, there is an other way of knowing my ſins, which thou louest better then any of these; To know them by my *Confession*. As Phisick worke ſo, it drawes the pec-

peccant humour, to it selfe,
that when it is gathered
together, the weight of it
selfe may carry that hu-
mour away, so thy Spirit
returnes to my memory
my former sins, that be-
ing so recollected, they
may powre out them-
selues by Confession. When
I kept silence, sayes thy ser-
uant Dauid, day, and night
thy hand was heauy vpon me;
But when I said, I wil con-
fesse my transgressions vnto
the Lord, thou forgauest the
iniquite of my sinne. Thou
interpretest the very pur-

Psal. 32.

34.

8.5.

pose of Confession so well, as that thou scarce leauest any new mercy for the action it selfe. This Mercie thou leauest, that thou ar- mest vs therupon, against relapses into the sinnes which we haue cōfessed. And that mercy, which thy seruant Augustine apprehends, when he sayes to thee, *Thou hast forgiuen me those sinns which I haue done, and those sinnes which only by thy grace I haue not done*: they were done in our inclination to them, & euē that *inclinatio* needs thy

thy mercy, and that mercie
he cals a *pardō*. And these
are most truly *secret* sins,
because they were neuer
done, and because no o-
ther man, nor I my selfe,
but only thou knowest,
how many & how great
sins I haue scaped by thy
grace, which without
that, I should haue mul-
tiplied against thee.

I O. PRAYER.

O Eternall, and most
gracious God, who as
thy Son Christ Iesus, thogh
L 2 he

he knew all things, yet said he knew not the day of *Judgement*, because hee knew it not so, as that he might tel it vs; so though thou knowest all my sinnes, yet thou knowest them not to my *comfort*, except thou know them by my telling them to thee, how shal I bring to thy knowledge by that way, those sinns, which I my selfe know not? If I accuse my selfe of *original sin*, wilt thou aske me if I know what *originall sin* is? I know not enough of

of it to satisfie others, but
I know enough to con-
demne my selfe, and to
solicite thee. If I confess
to thee the *sinnes* of my
youth, wilt thou aske me,
if I know what those
sins were? I know them
not so well, as to name
them all, nor am sure to
live houres enough to
name them all, (for I did
the then, faster then I can
speak them now, when
euery thing that I did,
conduc'd to some sinne)
but I know the so well,
as to know, that no-

L 3 thing

thing but thy mercy is so infinite as they. If the naming of sins, of thought, word, and deed, of sinns of omission, and of action, of sinns against thee, against my neighbour, and against my selfe, of sinns vntrepeneted, and sins relapsed into after repentance, of sins of ignorance, and sins against the testimony of my conscience, of sins against thy Commandements, sinns against thy Sonnes Prayer, and sins against our own Creed, of sins against the lawes of that Church, and sins

sins against the lawes of
that State, in which thou
hast giuen mee my stati-
on. If the naming of these
sinnes reach not home to
all mine, I know what
will; O Lord pardon me,
me, all those sins, which
thy Son Christ Iesus suffe-
red for, who suffered for
all the sinnes of all the
world; for there is no sin
amongst all those which
had not bin my sinne, if
thou hadst not bin my
God, and antidated me a
pardon in thy preuenting
grace. And since sin in the

nature of it, retains stil so
much of the author of it,
that it is a *serpent*, insensi-
bly insinuating it self in-
to my *soule*, let thy *brazen*
Serpent (the contéplation
of thy *Sonn* crucified for
me) be euermore present
to me, for my recovery
against the sting of the
first *Serpent*; that so, as I
haue a *Lion* against a *lion*,
the lion of the tribe of Iuda,
against that *lion*, that seeks
whom he may deuoure, so I
may haue a *serpent*, against
a *serpent*, the *wisdom* of the
Serpent, against the *malice*
of the serpent, And both a-

gainst that lyon, & serpent,
forcible, and subtil tenta-
tions, thy Done with thy
Oline, in thy Arke, Humili-
ty, & Peace, and Reconcili-
ation to thee, by the ordi-
naces of thy Church. Amen.

ii. Nobilibusq; trahunt, a
cincto Corde, venenum,
Succis & Gemmis, & quæ
generosa, Ministrant
Ars, & Natura, instillant.

They use cordials, to keepe the ve-
nim and malignity of the disease
from the heart.

III. MEDITATION.

VVHence can wee
take a better ar-
gument

gument, a clearer demonstration, that all the Greatnes of this world, is built vpon *opinion* of others, and hath in it selfe no reall *being*, nor power of subsistence, then from the *heart of man*? It is alwaies in *action*, and *motion*, still busie, still pretensing to do all, to furnish all the powers, and faculties with all that they haue; But if an enemy dare rise vp against it, it is the soonest endangered, the soonest defeated of any part. The *Braine* will

will hold out longer thē
it, and the Liver longer
thē that ; they wil indure
a Siege, but an vnnaturall
heat , a rebellious heat,
will blow vp the Heart,
like a Myne, in a minute.
But howsoeuer, since the
heart hath the *birnbright*,
and *primogeniture*, & that
it is *Natures eldest Son* in
vs, the part which is first
borne to life in man, and
that the other parts , as
younger brethren, and ser-
uants in his family, haue
a dependāce vpon it, it is
reason that the principal
care

care be had of it, though it bee not the strongest part; as the *eldest* is often times not the strongest of the family. And since the *Braine*, and *Liver*, and *Heart*, holde not a *Triumvirate* in *Man*, a *Sovereaigntie* equally shew vpon them all, for his *well-being*, as the *four Elements* do for his *very being*, but the *Heart* alone is in the *Principalities*, and in the *throne*, as *King*, the rest as *Subjects*, though in *eminent place*, and *Office*; must contribute to that,

g. of us of 3. 18.
log 8218

that, was *Children* to their *Parents*, as all persons to all kindes of *Superiours*, though oftentimes, those *Parents*, or thole *Superiours*, bee not of stronger parts, then themselues, that serue and obey them that are weaker; Neither doth this *Obligation* fall vpon vs, by second *Dictates* of *Nature*, by *Consequences*, and *Conclusions* arising out of *Nature*, or deriv'd from *Nature*, by *Discourse*, (as many things binde vs, eu'en by the *Law of Nature*, and yet

yet not by the primarie
lawe of Nature; as all
lawes of propriety in that
which we posseſſe, are of
the law of Nature, which
law is, *To giue euery one his
own*, and yet in the prima-
rie law of Nature, there
was no proprietie, no *Me-
um & tuuvi*, but an vni-
uersall Community ouer all;
So the obedience of Su-
periours, is of the law of
Nature, and yet in the pri-
mary law of Nature, there
was no Superiority, no
Magistracy;) but this con-
tribution of assistance of
all

all to the Soueraigne, of all parts to the heart, is from the very first dictates of Nature; which is in the first place, to haue care of our own Preseruation, to looke first to our selues; for therefore doth the Physician intermit the present care of Braine, or Liuer, because there is a possibility, that they may subsist, though there bee not a present and a particular care had of them, but there is no possibilitie that they can subsist, if the Heart perish: and

so,

so when we seeme to begin with others; in such assistances, indeed we do begin with our selues, and wee our selues are principally in our contemplation ; and so all these officious, and mu-
tuall affistances, are but complements towards others, and our true end is our selues. And this is the reward of the paines of Kings ; sometimes they need the power of law to be obeyd; and when they seeme to be obey'd voluntarilie, they who doe it,

it, doe it for their owne
sakes. O how little a
thing is all the *greatnes of*
man, and through how
false glasses doth he make
shift to *multiply it*, and
magnifie it to himselfe?
And yet this is also ano-
ther misery of this *king of*
man, the *heart*, which is al-
so applicable to the *Kings*
of this world, *great men*,
that the *venime* and *poy-*
son of *euery pestilenti-*
all disease directs it selfe
to the *Heart*, affects that,
(*pernicious affection*;) and the *malignitie* of ill
men,

men, is also directed vp on the greatest, and the best; & not only greatnes, but goodnes looses the vi- gour of being an *Antidote*, or *Cordiall* against it. And as the noblest, and most generous *Cordialls* that *Nature* or *Art* afford, or can prepare, if they be of- ten taken, and made fa- miliar, become no *Cordis alis*, not haue any extraor- dinary operation, so the greatest *Cordiall* of the *Heart*, patience, if it bee much exercis'd, exalts the *venim* and the *malignity* of

of the *Enemie*, and the more we suffer, the more wee are insulted vpon. When *God* had made this *Earth* of nothing, it was but a little helpe, that he had, to make other things of this *Earth*: nothing can bee neerer nothing, then this *Earth*; and yet how little of this *Earth*, is the greatest *Man*? Hee thinks he treads vpon the *Earth*, that all is vnder his feete, and the *Braine* that thinks so, is but *Earth*; his highest Region, the flesh that couers

couers that, is but *earth*, and euен the top of that, that, wherein so many *Absolons* take so much pride, is but a bush growing vpon that *turfe of earth*. How little of the world is the *Earth*? And yet that is all, that *Man bath or is*. How little of a *Man* is the *Heart*; and yet it is all, by which he is: and this continually subiect, not onely to forraine poysons, conueyed by others, but to intestine poysons bred in our selues by pestilentiall

tiall sicknesses. O who, if before he had a being, hee could haue sense of this misery, would buy a being heere vpon these conditions?

III. EXPOSTVULATION.

MY God, my God, all
that thou askest of
mee, is my *Heart*, *My*
Sonne, giue mee thy heart;
Am I thy *Sonne*, as long
as I haue but my *heart*?
Wilt thou giue mee an
Inheritance, a *Filiation*,
any thing for my *heart*?

Prov. 23
26.

O

Job. 1.8.

O thou, who saidst to
Satan, *Hast thou considered
my seruant Iob, that there is
none like him vpon the earth,*
shall my feare, shall my
zeale, shall my iealousie
haue leaue to say to thee,
*Hast thou considered my
heart, that there is not so
peruerte a Heart vpon
earth; and wouldest thou
haue that; and shall I bee
thy Sonne, thy Eternall
Sonns Coheire, for giuing
that?* *The heart is deceit-
full aboue all things, and de-
sperately wicked; who can
know it?* Hee that askes
that

Ier. 17.9

that question, makes the
answere, *I the Lord search
the heart.* When diddest
thou search mine? Dost
thou thinke to find it, as
thou madest it in *Adam?*
thou hast searched since,
and found all these gra-
dations in the ill of our
Hearts, That euery imagi-
nation, of the thoughts of
our hearts, is onely euill con-
tinually. Doest thou re-
member this, and woul-
dest thou haue my heart?
O God of all light, I know
thou knowest all; and it
is *Thou,* that declarest vn-
to

Gen.6.5

Amos.4.
14.

1. Sam.
13. 14.

Jer. 3. 15

to man, what is his heart. Without thee, O souerain
goodnesse, I could not
know, how ill my heart
were. Thou hast declared
vnto me, in thy word,
that for all this *deluge* of
euill, that hath surrunded
all *hearts*, yet thou soug-
hest and foundest a man
after thine owne heart, That
thou couldest and wouldest
giue thy people Pastours ac-
cording to thine owne heart;
And I can gather out of
thy word, so good testi-
mony of the hearts of
men as to find single
hearts,

hearts, docile, and apprehensive hearts; Hearts that can, Hearts that haue learnt; wise hearts, in one place, and in another, in a great degree, wise, perfitt hearts, straight hearts, no peruersnes without, and cleane hearts, no foulenes within; such hearts I can find in thy Word; and if my Heart were such a heart, I would giue thee my heart. But I finde my hearts too, and I haue made mine such: I haue found Hearts, that are snares; and I haue conuer-

Ezech.
11.19.

M sed

Eccles.
7.26.

Pro. 28.
26.

sed with such; hearts that
burne like Ovens; and the
fuell of Lust, and Enuy,
and Ambition, hath infla-
med mine; hearts in which
their Masters trust, And
he that trusteth in his owne
heart, is a foole; His con-
fidence in his owne mo-
rall Constancie, and ci-
uill Fortitude, will be-
tray him, when thou
shalt cast a spirituall
dampe, a heauiness, and
deiection of spirit vpon
him. I haue found these
Heartes, and a worse
then these, a *Heart* in-

to

to the which the *Devill*
himselfe is entred, *Iudas*
heart. The first kinde of
heart, alas, my *God*, I
haue not; The last are
not *Hearts* to bee giuen
to thee; What shall I do?
Without that present I
cannot be thy *Sonne*, and
I haue it not. To those
of the first kinde, thou
giuest *joyfulnessse of heart*,
and I haue not that;
To those of the other
kinde, thou giuest *faint-
nesse of heart*: And bles-
sed be thou, O *God*, for
that forbearance, I haue

10.13.2.

Ecclius.
50.23.Lexit.
26.36.

M 2 not

not that yet. There is the
a middle kind of *Hearts*,
not so perfit, as to bee gi-
uen, but that the very gi-
uing, mends them : Not
so desperate, as not to be
accepted , but that the
very accepting dignifies
them. This is a *melting*
heart, & a *troubled* heart;
and a *wounded* heart, and
a *broken* heart, and a *con-*
trite heart ; and by the
powerfull working of
thy piercing Spirit, such
a *Heart* I haue ; Thy *Sa-*
muel spake vnto all the
house of thy *Israel*, and
said

705.2.11

1.Sam.

7.3.

said, *If you returne to the Lord with all your hearts, prepare your hearts vnto the Lord.* If my heart bee prepared, it is a returning heart; And if thou see it vpon the way, thou wilt carry it home. Nay, the preparation is thine too; this melting, this wounding, this breaking, this contrition, which I haue now, is thy Way, to thy Ende; And those discomforts, are for all that, *The earnest of thy spirit in my heart;* and where thou giuest earnest, thou wilt

2. Cor. 1.
22.

M 3 per-

1 Sam.
25.37.

24.5.

1 Sam.
24.10.

performe the *bargaine*.
Naball was confident
vpon his wine, but *in the*
morning his heart dyed
within him ; Thou, O
Lord, hast giuen mee
Wormewood, and I haue
had some diffidence vp-
on that ; and thou hast
cleared a *Morning* to mee
againe, and my heart is
aliue. Dauids heart smote
him, *when bee cut off the*
skirt from Saul ; and his
heart smote him, when bee
had numbered his people :
my heart hath struck me,
when I come to number
my

my sins ; but that blowe
is not to death, because
those sinnes are not to
death, but my heart liues
in thee. But yet as long
as I remaine in this great
Hospitall, this sicke, this
diseasful world, as long
as I remaine in this le-
prous house, this flesh of
mine, this heart, though
thus prepared for thee,
prepared by thee, will
still be subiect to the in-
uasion of maligne and
pestilent vapours. But I
haue my *Cordialls* in thy
promise; when I shal know

M 4 ther

1. Reg. 8.
38.

Phil. 4.7

the plague of my heart, and
pray vnto thee in thy house,
thou wilt preserue that
heart, from all mortall
force, of that infection:
And the Peace of God,
which passeth all vnder-
standing, shall keepe my
Heart and Minde through
Christ Iesus.

III. PRAYER.

O Eternall, and most
gracious God, who
in thy vpper house, the
beauens, though there be
many Mansions, yet art a-
like, and equally in euery
Man-

Mansion, but heere in thy lower house, though thou fillest all, yet art otherwise in some roomes thereof, then in others, otherwise in thy *Church*, then in my *Chamber*, and otherwise in thy *Sacra-ments*, then in my *Pray-ers*, so though thou be alwayes present, and alwayes working in euery roome of this thy House, my body, yet I humbly beseech thee to manifest alwayes a more effectuall presence in my *heart*, then in the other Offices.

M 5 Into

Into the house of thine
annointed, disloyall per-
sons, traitors will come;
Into thy Hcuse, the
Church, Hypocrites, and
Idolater's will come. In-
to some Roomes of this
thy Hcuse, my Bedy,
Tentations will come,
Infections will come, but
bee my Heart, thy Bed-
chamber, O my God, and
thither let them not en-
ter. *Job made a couenant*
witb his eyes, but not his
making of that Couenant,
but thy dwelling in his
heart, enabled him to
keepe

keepe that Couenant. Thy Sonne himselfe had a sadness in his soule to death, and he had a reluctance, a deprecation of death, in the approaches thereof; but hee had his Cordiall too, Yet not my will, but thine be done. And as thou hast not deliuered vs, thine adopted sonnes, from these infectious tentations, so neither hast thou deliuered vs ouer to them, nor withheld thy Cordials from vs. I was baptized in thy Cordiall water, against original sin, and

and I haue drunk of thy
Cordiall blood, for my re-
couery, from actuall, and
habituall sinne in the o-
ther Sacrament. Thou O
Lord, who hast imprin-
ted all medicinall ver-
tues, which are in all
creatures, and hast made
euen the flesh of *Vipers*,
to assist in *Cordials*, art a-
ble to make this present
sickenesse, cuerlasting
health, this weaknes, e-
uerlasting strength, and
this very deiection, and
faintnes of heart, a po-
werfull *Cordiall*. When
thy

thy blessed Son cried out
to thee, *My God, my God,*
wby hast thou forsaken me,
thou didst reach out thy
hand to him ; but not to
deliuer his *fad soule*, but
to receiue his *hol^y Soule* ;
Neither did hee longer
desire to hold it of thee,
but to recommend it to
thee I see thine hand
vpon me now, O Lord,
and I aske not why it
comes, what it intends :
whether thou wilt bid
it stay still in this *Body*,
for some time, or bid it
meete thee this day in
Paradise,

Paradise, I aske not, not in a wish, not in a thought: *Infirmitie of Nature, Curiosity of Mind,* are tentations that offer; but a silent, and absolute obedience, to thy will, euen before I know it, is my *Cordiall*. Preferue that to me, O my God, and that will preferue me to thee; that when thou hast *catechised* me with *affliction* here, I may take a greater *degree*, and serue thee in a higher place, in thy kingdome of *joy*, and *glory*. Amen.

12 Spi-

12—Spirante Columbâ
Suppositâ pedibus, Reuo-
cantur ad ima vapores.

*They apply Pigeons, to draw
the vapors from the Head.*

12. MEDITATION.

What will not kill
a man, if a vapor
will? how great an Elephant,
how small a Mouse
destroys? To die by a
Bullet is the Soldier's daily bread;
but fewe men
die by Hayle-shot: A man
is more worth, then to
be sold for single money; a
life

life to be valued aboue a
trifle. If this were a vio-
lent shaking of the Ayre
by *thunder*, or by *canon*, in
that case the Ayre is con-
densed aboue the thicknes
of *water*, of *water* baked
into *Ice*, almost *petrified*,
almost made stone, & no
wōder that kilis; but ~~that~~
that which is but a *vapor*,
& a *vapor* not forced but
breathed, should kil, that
our *Nourſe* would ouer-
lay vs, and ayre that nou-
rishes vs, should destroy
vs, but that it is a *halfe*
Atheisme to murmure a-
gainſt

gainst *Nature*, who is
Gods immediate Commissi-
oner, who would not
think himselfe miserable
to be put into the hands
of *Nature*, who does not
only set him vp for a
marke for others to shoot
at, but delights her selfe
to blow him vp like a
glasse, till she see him
breake, euen with her
owne breath? nay if this
infectious *vapor*. were
sought for, or trauail'd to,
as *Plinie* hunted after the
vapor of *Ætna* and dard,
and challenged *Death* in
the

the forme of a *vapor* to
doe his worst , and felt
the worst, hee dyed ; or
if this *vapor* were mett
withall in an *ambush*, and
we surprised with it, out
of a long shut *well*, or out
of a new opened *Myne*,
who would lament, who
would accuse, when we
had nothing to accuie,
none to lament against,
but *Fortune*, who is lesse
then a *vapor* : But when
our selues are the *Well*,
that breathes out this
exhalation , the *Ouen*
that spits out this fireie
smoke,

smoke, the *Myne* that spues out his suffocating, and strangling *dampe*, who can ener after this, aggrauate his sorrow, by this *Circumstance*, That it was his *Neighbour*, his *familiar Friend*, his *Brother* that destroyed him, and destroyed him with a whispering, and a calumniating breath, whē wee our selues doe it to our selues by the same meanes, kill our selues with our owne *vapors*? Or if these occasions of this

this self-destruction, had
any contribution from
our owne *wills*, any assi-
stance from our owne
intentions, nay from our
owne *errors*, we might
diuide the rebuke, and
chide our selues as much
as them. *Feuers vpō wil-*
full distempers of drink,
and surfets, Consumptions
vpon intemperāces, and
licentiousnes, Madnes vp-
on misplacing, or over-
bending our naturall fa-
culties, proceed from our
selues, and so, as that our
selues are in the plot, and

we

we are not onely *passiue*,
but *active* too, to our
owne destruction; But
what haue I done, either
to *breed*, or to *breath* these
vapors? They tell me it is
my *Melancholy*; Did I in-
fuse, did I drinke in *Me-
lancholy* into my selfe? It
is my *thoughtfulnesse*; was
I not made to *thinke*? It
is my *studie*, doth not my
Calling call for that? I
haue done nothing wil-
fully, peruersly toward
it, yet must suffer in it,
die by it; There are too
many *Examples* of men,
that

that haue bin their own executioners, & that haue made hard shift to be so: some haue alwaies had *poyson* about them, in a *hollow ring* vpon their finger, and some in their *pen* that they vsed to write with: some haue beate out their *braines* at the wall of their prison, and some haue eate the *fire* out of their Chimneyes: and one is said to haue come nearer our case then so, to haue strangled himselfe, though his hands were boyd, by crushing his

*Coma,
latro. in
Val.
Max.*

his throat betweene his knees; But I doe nothing vpon my selfe, & yet am mine owne executioner. And wee haue heard of death, vpon small occasions, and by scornefull instruments; a pinne, a combe, a haire, pulled, hath gangled, and kild; but when I haue said, a *vapour*, if I were asked againe, what is a *vapour*, I could not tell, it is so insensible a thing; so neere *nothing* is that that reduces vs to *nothing*. But extend this *vapour*, ratifie it; from so nar-

narrow a roame, as our Naturall bodies, to any Politike body, to a State. That which is fume in vs, is in a State, Rumor, and these vapours in vs, which we consider here pestilent, and infectious fumes, are in a State infectious rumours, detracting and dishonorable calumnies, libels. The Heart in that body is the King; and the Braine, his Councell; and the whole Magistracie, that ties all together, is the Sinnewes, which proceed from thence; & the

the life of all is Honour, and iust respect, and due reuerence ; and therefore, when these vapors, these venomous rumors, are directed against these noble parts, the whole body suffers. But yet for all their priuiledges, they are not priuiledged frō our misery ; that as the vapors most pernicious to vs, arise in our owne bodies, so doe the most dishonorable rumours, and those that wound a State most, arise at home. What ill agre, that I could haue

N met

met in the street, what
Channell, what *Shambles*,
what *Dung-bill*, what
vault, could haue hurt
mee so much, as these
home-bred *vapors*? What
Fugitiue, what *Almes-*
man of any *Forraine State*,
can doe so much harme,
as a *Detracter*, a *Libeller*, a
scornefull lester at home?
For, as they that write of
Poysons, and of creatures
naturally disposed to the
ruine of man, do as well
mention the *Flea*, as the
Viper, because the *Flea*,
though he kill none, hee
does

Ardi-
nus.

does all the harme hee
can, so euен these libel-
lous & licentious *Iestors*,
utter they *enim* they haue,
though sometimes *ver-*
ture, and alwaies *power*, be
a good *Pigeon* to drawe
this *vapor* from the *head*,
and from doing any
deadly harme there.

III. EXPOSTULATION.

MY God, my God, as
thy seruant *James*
when he askes that que-
stion, *what is your life*, pro-
vides mee this answere,

N 2 It

4. 14.

It is euene a vapor, that appeareth for a little time, and then vanisheth away, so if hee did aske me what is your death, I am prouided of my answer, It is a vapor too; & why should it not be all one to mee, whether I liue, or die, if life, and death be all one, both a vapor. Thou hast made vapor so indifferent a thing, as that thy Blessings, and thy Judgements are equally expressed by it, & is made by thee the

*Da deuoulate
kind of writing*

Hieroglyphique of both. Why should not that be al-

alwayes good, by which thou hast declared thy plentifull goodnes to vs?

A vapor went vp from the earth, and watred the whole face of the ground, And that by which thou hast imputed a goodnesse to vs, and wherein thou hast accepted our seruice to thee, Sacrifices ; for Sacrifices, were vapours, And in them it is said, that a thicke cloud of Incense went vp to thee. So it is of that, wherein thou commest to vs, the dew of Heauen, And of that

Gen. 2.6

*Ex. 16
23.*

*Ezek. 8.
11.*

N 3 where-

Sap. 7.
24.

wherein wee come to thee, both are vapours; And he, in whom wee haue, and are all that wee are or haue, temporally, or spirituall, thy blessed Son, in the person of wisdome, is called so to; she is (that is he is) the vapor of the power of God, and the pure influence from the glory of the Almighty. Hast thou, Thou, O my God, perfumed vapor, with thine owne breath, with so many sweet acceptations, in thine owne Word, and shall this vapor

111

por receiue an ill, and infectious sense ? It must; for, since wee haue displeased thee, with that which is but *vapor*, (for what is *sinne*, but a *vapour*, but a *smoke*, though such a *smoke*, as takes away our sight, and disables vs from seeing our danger) it is iust, that thou punish vs with *vapors* to. For so thou dost, as the *Wiseman* tells vs, *Thou canst punish vs by those things, wherin wee offend thee*; as hee hath expressed it there, *By beasts*

Sap. 11.
18.

3. bohowm
thwadowny

Joel 2.30

Act 2.
19.

Psal. 78.
8.

Esa. 6.4

beasts newly created, brea-
thing vapors. Therefore
that **Commination** of
thine, by thy Prophet, I
will shewe wonders in the
Heauen, and in the Earth,
blood and fire, and pillars of
smoke; thine Apostle, who
knew thy meaning best,
calls vapors of smoke. One
Prophet presents thee in
thy terribleness, so, There
went out a smoke at his no-
strils, and another, the
effect of thine anger, so,
The house was filled with
smoke; And he that conti-
nues his prophesie, as long
as

as the world can continue, describes the miseries of the latter times so,

Out of the bottomlesse pit arose a smoke, that darkned the Sunne, and out of that smoke came Locustes ; who had the power of Scorpions.

Apo.9.2

Now all smokes begin in fire, and all these will end so too : The smoke of sinne, and of thy wrath, will end in the fire of hell. But hast thou affor ded vs no meanes to evaporate these smokes, to withdraw these vapors ?

When thine Angels fell

N 5 from

carous sum a-
way in Jr. wch

from heauen, thou tookest into thy care, the reparation of that place, & didst it, by assuming, by drawing vs thither, whē we fel from thee here, in this world, thou tookest into thy care the reparation of this place too, & diddest it by assuming vs another way, by descending downe to assume our nature, in thy Son. So that though our last act be an ascending to glory, (wee shall ascend to the place of *Angells*) yet our first act is to go the way of

of thy Son, descending, and the way of thy blessed spirit too, who descended in the Doue. Therfore hast thou beene pleased to affoord vs this remedy in Nature, by this application of a Doue, to our lower parts, to make these vapours in our Bodies, to descend, and to make that a Type to vs, that by the visitation of thy Spirit, the vapours of sin shall descend, and we tread them vnder our feet. At the Baptisme of thy Son, the Doue descended,

ded, & at the exalting of
thine *Apostles* to preach,
the same spirit descēded.
Let vs draw downe the
vapors of our own pride,
our own wits, our owne
wils, our own *inuentiones*,
to the *simplicitie* of thy
Sacraments, and the obe-
dience of thy word, and
these *Doues*, thus applied,
shall make vs liue.

I 2. PRAYER.

O Eternall, and most
gracious God, who
though thou haue suffe-
red

red vs to destroy our
selues, and hast not giuen
vs the power of reparati-
on in our selues, hast yet
afforded vs such meanes
of reparation, as may ea-
sily, and familiarly bee
compassed by vs, prosper
I humbly beseech thee,
this meanes of bodily as-
sistance in this thy ordi-
nary *creature*, and prosper
thy meanes of spirituall
afstance in thy holy *Or-
dināces*. And as thou hast
carried this thy *creature*
the *Doue*, through all thy
wayes, through *Nature*,
and

and made it naturally proper to conduce medicinally to our *bodily health*, through the *Law*, and made it a *sacrifice* for *sinne* there, and through the *Gospell*, and made it, and thy spirit in it, a *witnes* of thy *Sonns baptisme* there, so carry it, and the qualities of it home to my *Soule*, and imprint there that *simplicitie*, that *mildenesse*, that *harmellessenes*, which thou hast imprinted by *Nature* in this *Creature*. That so all *vapours* of all *disobedience*

bedience to thee, beeing
subdued vnder my feete,
I may in the power, and
triumph of thy Sonne,
tread victoriously vpon
my graue, and trample
vpon the Lyon, and
Dragon, that lye vnder
it, to deuoure me. Thou

O Lord, by the Prophet
callest the Dowe, the Dowe
of the Valleyes, but pro-
miseſt that the Dowe of
the Valleyes ſhall bee up-
on the Mountaine: As thou
haft layed mee low, in
this valley of ſicknesſe, ſo
low, as that I am made
fit

Pſal. 91.
13.

Ezek.
7. 16.

37. 3.

fit for that question, as
ked in the field of bones,
*Son of man, can these bones
live, so in thy good time,
carry mee vp to these
Mountaines, of which e-
uen in this Valley, thou
affordest me a prospect,
the Mountaine where
thou dwellest, the holy
hil, vnto which none can
ascend but hee that hath
cleane hands, which none
can haue, but by that one
and that strong way, of
making them cleane, in
the blood of thy Sonne
Christ Iesus. Amen.*

13. In-

12 Ingeniumq; malum numeroſo ſtigmate, faffus
Pellitur ad pectus, Morbiq;
ſuburbia, Morbus.

*The ſickneſſe declares the infe-
ction and malignity thereof
by ſpots.*

13. MEDITATION.

WE say, that the world is made of *sea*, and *land*, as though they were equal; but we know that there is more *sea* in the *Western*, then in the *Easterne Hemisphere*: we say that the *Firma-
ment* is full of *starres*; as though

*ha: y. rou-
me of the
Renaub.*

though it were equally full; but we know, that there are more *starres* vnder the *Northerne*, then vnder the *Southerne Pole*. Wee say, the *Elements* of man are *miserie*, and *happineſſe*, as though he had an equall proportion of both, and the dayes of man *vicissitudinary*, as though he had as many *good daies*, as *ill*, and that he liu'd vnder a perpetuall *Equinoctiall*, *night*, and *day* equall, good and ill fortune in the same meaſure. But it is farre from that;

that; hee drinkeſ miserie
and he tasteſ happineſſe; he
mowſeſ Misery, and hee
gleanes Happineſſe; hee
journeyeſ in misery, hee doeſ
but walke in happineſſe;
and which is worſt, his
misery is Pofitive, and
Dogmatticall, his happi-
neſſe is but Disputable,
and Problematticall; All
men call Misery, Misery,
but Happineſſe changes
the name, by the taste
of man. In this accident
that befalls mee now,
that this ſickneſſe de-
clareſ it ſelſe by Spots,
to

maintained in
ſome men's
opinion

to be a malignant, and pestilentiall disease, if there bee a *comfort* in the declaration, that thereby the *Phisicians* see more clerely what to do, there may bee as much *discomfort* in this, That the malignitie may be so great, as that all that they can do, shall do *nothing*; That an enemy declares himselfe, then, when he is able to subsist, and to pursue, and to atchiue his endes, is no great comfort. In intestine Conspiracies, voluntary Confessions

ons doe more good, then Confessions vpon the Racke; in these infections, when *Nature* her selfe confesses, & cries out by these outward declarati-
ons, which she is able to put foorth of her selfe, they minister *comfort*; but when all is by the strength of *Cordials*, it is but a *Confession vpon the Racke*, by which though we come to know the malice of that man, yet we doe not know, whe-
ther there bee not as much malice in his heart
then,

then, as before his confession ; wee are sure of his *Treason*, but not of his *Repentance* ; sure of him, but not of his *Complices*. It is a faint comfort to know the worst, when the worst is *remedileſſe*, and a weaker then that, to know much ill, and not to know, that that is the worst. A woman is comforted with the birth of her Son, her body is eased of a burthen ; but if ſhee could *Prophetically* reade his *History*, how ill a

man

man, perchance *how ill a sonne*, he would prooue, shee should receiue a greater burthen into her *Minde*. Scarce any purchase that is not cloggd with secret *incumbrances*; scarce any *happinesse*, that hath not in it so much of the *nature* of false and base money, as that the *Allay* is more then the *Mettall*. Nay is it not so (at least much towards it,) euен in the exercise of *Vertues*? I must bee poore, and want, before I can exercise the virtue of

of *Gratitude*; miserable, and in torment, before I can exercise the vertue of *patience*; How deepe do wee digge, and for how course gold? And what other *Touch-stone* haue we of our gold, but *comparison*? Whether we be as happy, as others, or as our selues at other times; O poore stepp toward being well, when these *spots* doe only tell vs. that we are worse, then wee were sure of before.

13. EXPOSTULATION.

My God, my God, thou
hast made this sicke
bed thine Altar; & I haue
no other sacrifice to of-
fer, but my selfe; and
wilt thou accept no spot-
ted sacrifice? Doeth thy
Son dwell bodily in this
flesh, that thou shouldest
ooke for an vnspotted-
nes here? Or is the *Holy*
Ghost, the soule of this *bo-*
dy, as he is of thy *Spouse*,
who is therefore *all faire*,
and no spot in her? or hath
thy Son himselfe *no spots*,

O Who

Can.4.7.

who hath all our staines,
and deformities in him ?
Or hath thy Spouse, thy
Church, no spots, whene-
ver particular limbe of
that faire and spotles bo-
dy, euery particular soule
in that Church is full of
staines, and spots ? Thou
bidst vs hate the garment,
that is spotted with the
flesh. The flesh it selfe is
the garment, and it spot-
teth it selfe, with it selfe.
And if I wash my selfe
with snow water; mine own
clothes shall make mee ab-
ominable ; and yet no man
yet

Jud. 23.

Job. 9. 30

yet euer hated his owne flesh: Lord, if thou looke

Ephes.5.

29.

for a *spatlesse*, whom wilt thou looke vpon?

Thy mercy may goe a great way in my Soule, and yet not leaue mee without *spots*; Thy corrections may go far, and burne deepe, and yet not leaue me *spotlesse*: thy *children* apprehēded that, when they said, *From our former iniquitie we are not cleansed*, *untill this day*, though there was a plague in the Congregation of the Lord; Thou raiuest vp-

Iosua.22.
17.

O 2 on

on vs, and yet doest not
alwayes mollifie all our
hardnes; Thou kindlest
thy fires in vs, and yet
dost not alwaies burne
vp all our drosse; Thou
healest our *wounds*, and
yet leauest *scarres*. Thou
purgest the *blood*, and yet
leauest *spots*. But the *spots*
that thou hatest, are the
spots that we hide. *The*
Caruers of Images couer
spots, sayes the *Wise man*;
When we hide our *spots*,
we become *Idolaters* of
our owne staines, of our
owne fouleneses. But if

Sap. 13.
14.

my

my *spots* come forth, by what meanes soeuer, whether by the strength of *Nature*, by *voluntary confessio*, (for *Grace* is the *nature* of a *regenerate man*, and the power of *Grace* is the strength of *nature*) or by the vertue of *Cordials*, (for euен thy *Corrections* are *Cordials*) if they come forth either way, thou receiuest that *Confession* with a gracious interpretation. When thy seruant *Jacob* practised an *invention* to procure *spots* in his *sheepe*, thou didst

Gen. 30:
33.

O 2 pro-

Mat. 9.

12.

Job. 11.

15.

prosper his Roddes ; and thou dost prosper thine owne Reddes, when *corrections* procure the discouery of our *spotts*, the humble manifestation of our sinnes to thee; Till then thou mayest iustly say, *The whole need not the Physician*; Till we tell thee in our sicknesse, we thinke our selues whole, tell wee shew our *spotts*, thou appliest no *medicine*. But since I do that, shall I not, *Lord, lift up my face without spot, & be stedfast, and not feare*. Euen my *spots*

Spots belong to thy Sonne
body, and are part of
that, which hee came
downe to this earth, to
fetch, and challenge, and
assume to himselfe. Whe
I open my *spotts*, I do but
present him with that
which is *His*, and till I
do so, I detaine, & with-
holde *his right*. VVhen
therfore thou seest them
vpon mee, as *His*, and
seest them by this way
of *Confession*, they shall
not appeare to mee, as
the *pinches of death*, to
decline my feare to *Hell*;

O 4 (for

(for thou hast not left thy
Holy one in hell, thy Son is
not there) but these spots
vpon my Breast, and vp-
on my soule, shal appeare
to me as the *Constellations*
of the *Firmament*, to di-
rect my contemplation
to that place where thy
Son is, thy right hand.

12. PRAYER.

O Eternall, and most
mercacious God, who
as thou giuest all for no-
thing, if we consider any
precedent Merit in vs, so
giuest

giuelt nothing, for nothing.
if wee consider the ac-
knowledgement, and thank-
fulnes, which thou lookst
for, after, accept my hū-
ble thanks, both for thy
Mercy, and for this parti-
cular Mercie, that in thy
Judgement I can discerne
thy Mercy, & find comfort
in thy corrections. I know,
O Lord, the ordinary dis-
comfort that accompanies
that phrase, *That the house*
is visited, and that, that thy
markes, and thy tokens are
upon the patient; But what
a wretched, and discon-

O 5 folate

solate Hermitage is that
House, which is not vi-
sited by thee, and what a
Wayue, and Stray is that
Man, that hath not thy
Marks vpon him ? These
heates , O Lord , which
thou hast brought vpon
this body, are but thy cha-
fing of the wax, that thou
mighist seale me to thee ;
These spotts are but the
Letters , in which thou
hast written thine owne
Name, and conueyed thy
selfe to me ; whether for
a present possession, by ta-
king mee now, or for a
future

future reuerefion, by glori-
fyng thy selfe in my stay
here, I limit not, I condi-
tion not, I choose not, I
wifh not, no more then
the house, or land that
pasleth by any C*on*uill
ueyance. Onely be thou
ever present to mee, O my
God, and this bed-chamber,
and thy bedd-chamber
shall be all one roome,
and the closing of these
bodily Eyes here, and the
opening of the Eyes of
my Soule, there, all one

Act 1 - endavrisbav - ion
Isaac Flora - day 14. Idq.

143 Idq; notant Criticis,
Medici cuenisse Diebus.

The Physicians obserue these accidents to haue fallen vpon the criticall dayes.

14. MEDITATION.

I Would not make Man worse then he is, Nor his condition more miserable then it is. But could I though I would? As a man cannot flatter God, nor ouer prayse him, so a man cannot iniure man, nor vndervalue him. Thus much must necessarily

sarily bee presented to his remembrance, that those *false* *Happinesses*, which he hath in this world, haue their times, & their seasons, and their critical dayes; & they are Judged, and denominated according to the times, whē they befall vs. What poore *Elements* are our *happinesses* made off, if *Tyme*, *Tyme* which wee can scarce consider to be *any thing*, be an essential part of our *happines*? All things are done in some place; but if wee consider

consider Place to bee no
more but the next hol-
low Superficies of the
Aire, Alas, how thin, and
fluid a thing is Ayre, and
how thin a filme is a Su-
perficies, and a Superficies
of Ayre ? All things are
done in time too ; but if
we consider Time to bee
but the measure of Motion,
and how soeuer it may
seeme to haue three stati-
ons, past, present, and fu-
ture, yet the first and last
of these are not (one is
not, now, & the other is
not yet) and that which
you

*a thin, thin
wd. in y. body*

you cal *present*, is not now the same that it was, when you began to call it so in this *Line*, (before you sound that word, *present*, or that *mona syllable*, now, the *present*, and the *Now* is past,) if this *Imaginary, halfe-nothing, Time* be of the *Essence* of our *Happinesses*, how can they be thought *durable*? *Time* is not so ; How can they be thought to bee ? *Time* is not so, not so, considerd in any of the parts thereof. If we consider *Eternitie*, into that, *Time* never

neuer entred ; *Eternity* is not an euerlasting flux of *Time*, but *Time* is a short *parēthesis* in a long *period*; and *Eternity* had bin the same, as it is, though time neuer had beene ; If we consider, not *Eternity*, but *Perpetuity*, not that which had no *time* to begin in, but which shall out liue *time* & be, when *Time shal be no more*, what A *Minute* is the life of the Durablest *Creature*, compared to that ? And what a *Minute* is Mans life in respect of the Sunnes, or
of

of a Tree? and yet how little of our life is *Occasion, Opportunitie* to receiue good in; and how little of that *occasion*, doe wee apprehend, and lay hold of? How busie, and perplexed a *Cobwebb*, is the *Happinesse* of Man here, that must bee made vp with a *Watchfulnesse*, to lay hold vpon *Occasion*, which is but a little peece of that, which is *Nothing, Time?* And yet the best things are *Nothing* without that. *Honours, Pleasures, Possessi-
ons,*

ons, presented to vs, out of time, in our decrepit, and distasted and vnapprehensive *Age*, loose their *Office*, and loose their *Name*; They are not *Honours* to vs, that shall never appeare, nor come abroad into the Eyes of the people, to receiue *Honour*, from them who giue it: Nor *pleasures* to vs, who haue lost our Sense to taste them; nor possessions to vs, who are departing from the possession of them. *Youth* is their

Critical

Criticall day; that Judges
them, that *denominates*,
them, that *inanimates*,
and *informes* them, and
makes them *Honors*, and
Pleasures, and *Possessions*;
and when they come in
an *vnapprehensiue Age*,
they come as a *Cordiall*
when the bell rings out,
as a *Pardon*, when the
head is off. We reioyce in
the comfort of fire, but
does any man cleave to
it at *Midsummer*? Wee are
glad of the freshnes, and
coolenesse of a *Vault*, but
does any man keepe his
Christ.

Christmas there, or are the
pleasures of the *Spring*
acceptable in *Autumne*?
If happiness bee in the
season, or in the *Climate*,
how much happier then
are *Birds* then *Men*, who
can change the *Climate*,
and accompany, and en-
joy the same *season* euer.

14. EXPOSTULATION.

Dan. 7.9

MY God, my God, woul-
dest thou call thy
selfe the *Ancient of dayes*,
if wee were not to call
our selues to an account
for

for our *dayes*? wouldest thou chide vs for *standing idle here all the day*, if wee were sure to haue more *dayes*, to make vp our *haruest*? When thou biddest vs *take no thought for to morrow*; *for sufficient vnto the day* (to euery day) *is the euill thereof*, is this truely, absolutely, to put off all that concernes the present life? When thou reprehēdest the *Galatians* by thy Message to them, *That they obserued dayes, and Moneths, and Times, and Yeares*, when thou sen-

Mat. 20

6.

6.34.

4. 10.

2.16.

sendest by the same Mes-
senger to forbid the Col-
lossians all Criticall dayes,
Indicatorie dayes, Let no
man iudge you, in respect of
a Holy day, or of a New
Moone, or of a Sabbath, do-
est thou take away all
consideration, all destina-
ction of dayes? Though
thou remoue them from
being of the *Essence* of
our *saluation*, thou leauest
the for *assistances*, and for
the *exaltation* of our devo-
tion, to fixe our selues, at
certain *periodical* & *stati-
onary times*, vpon the con-
sideration

sideratio of those things
which thou hast done
for vs, and the *Crisis*,
the *Triall*, the *Judgement*,
how those things haue
wrought vpon vs, & dis-
posed vs to a spiritual re-
couery, & conualescence.

For there is to euery
man *a day of saluatio*, Now
is the accepted time, now is
the day of saluation, And
there is *a great day of thy*
wrath, which no man
shall be able to stand in;
And there are *euill dayes*
before, and therefore thou
warnest vs, and armest

vs,

2 Cor. 6.

2.

Apoc. 6.

17.

Eph. 6.1

vs, Take vnto you the whole armour of God that you may bee able to stand in the euill day. So far then our daies must be criticall to vs, as that by consideration of them, wee may make a *Judgement* of our spirituall health; for that is the *Crisis* of our bodily health; Thy beloued seruant St. John wishes to Gaius, that he may prosper in his health, so as his soule prospers; for if the Soule be leane, the marrow of the Body is but water; if the Soule wither, the verdure and the

3 John
v. 2.

The good estate of the body, is but an illusion, and the goodliest man, a fearefull ghost. Shall wee, O my God, determine our thoughts, & shall we never determin our disputationes vppon our Clericall yeares, for particular men, and periodicall yeres, for the life of States and Kingdoms, and never consider these in our long life, & our interest in the everlasting kingdome? We haue exercised our curiositie in obseruing that Adam, the eldest of the el-

P. desi

dest world, died in his
climactericall yere, & Sem
the eldest son of the next
world, in his; *Abrahā the*
father of the faithfull, in
his, and the blessed *Virgin*
Mary, the garden, where
the root of faith grew,
in hers. But they whose
Climacteriques wee ob-
serue, employd their ob-
seruation vpon their cri-
ticall dayes, the working
of thy promise of a *Mes-
sias* vpon them. And shal
we, O my God, make lesse
vse of those dayes, who
haue more of them? We,
who

who haue not onely the day of the *Prophets*, the first dayes, but the last daies, in which thou hast spoken vnto vs, by thy Son? *Wee are the children of the day*, for thou hast shind in as full a Noone, vpon vs, as vpon the *Theffalonians*; They who were of the *night*, (a *Night*, which they had superinduc'd vpon them-selues) the *Pharises*; pretended, *That if they had bin in their Fathers dayes*, (those *indicatory*, and *in- dicatory*, those *Criticall* P 2 dayes)

Heb. 1.2

*2. The 5
8.*

*Mar. 13.
30.*

dayes) they woulde not haue
beene partakers of the bloud
of the Prophets; And shall
wee who are in the day,
these *Dayes*, not of the
Prophets, but of the Son,
stone those Prophets a-
gaine, and crucifie that
Son againe, for all those
evident *Indications*, and
critical *Judicatures* which
are affoorded vs? Those
opposed aduersaries of
thy Son, the *Pharisees* with
the *Herodians*, watched a
Critiall day; Then when
the State was incensed a-
gainst him, they came to
tempt

tempt him in the dangerous question of Tribute. They left him, & that day was the Criticall day to the Saduces, The same day, sayes thy Spirit, in thy word, the Saduces came to him to question him about the Resurrection; and them hee silenced; They left him; and this was the Criticall day for the Scribe, expert in the Law, who thought himselfe learneder then the Herodian, the Pharisee, or Saducee; and he tempted him about the great Commandement; & him Christ

vers. 23

vers. 34

V.46.

left without power of replying. When all was done, & that they went about to begin their *circle* of vexation, and temptation again, *Christ* silences them so, that, as they had taken their *Criticall dayes*, to come, in *that*, and in *that* day, so *Christ* imposes a *Criticall* day vpon them, From *that* day forth, saies thy *Spirit*, no man durst aske him any more questions. This, O my God, my most blessed God, is a fearefull *Crisis*, a fearefull Indication,

tion, when wee will study, and seeke, and finde, what dayes are fitteſt to forsake thee in; To ſay, Nowe, Religion is in a Neutralitie in the world, and this is my day, the day of Liberty; Now I may make new friends by changing my old religion, and this is my Day, the Day of aduancement. But, O my God, with thy ſeruant Jacobs holy boldnes, who though thou lamedſt him, would not let thee goe, till thou hadſt giuen him a bleſſing, Though thou

Gen. 32.
26.

P 4 haue

2 Pet. 2.
8.

haue layd mee ypon my
bearse, yet thou shalt not
depart from mee, from
this bed, till thou haue
giuen me a *Crisis*, a *Judg-
ment* vpon my selfe this
day. Since a day is as a
thousand yeare with thee,
Let O Lord, a day, be as a
weeke to me; and in this
one, let me consider seuen
dayes, seuen critical dayes,
and judge my selfe, that I
be not iudged by thee. First,
this is the day of thy vi-
sitation, thy comming to
me; and would I looke
ad be welcome to thee,
and

and not entertaine thee
in thy comming to me?
We measure not the visitations
of great persons,
by their apparell, by their
equipage, by the solemnity
of their coming, but by
their very comming; and
therefore, howloeuer
thou come, it is a *Crisis*
to me, that thou woul-
dest not loose me, who
seekst me by any meanes
This leades me from my
first day, thy visitation by
sicknes, to a second, to the
light, and testimony of
my Conscience. There I

P 5 haue

haue an *euening*, & a *morn-*
ning; a sad guiltinesse in
my *soule*, but yet a cheer-
full rising of thy *Son* too;
Thy *Euenings* and *Morn-*
nings made dayes in the
Creation, and there is no
mention of *Nights*; My
sadnesses for *sins* are *eue-*
nings, but they determine
not in *night*, but deliuer
me ouer to the *day*, the
day of a *Conscience* deie-
cted, but then rectified,
accused, but then acquit-
ted by thee, by him, who
speakes thy *word*, and
who is thy *word*, thy
Son.

Stn. From this day, the
Crisis & examination of
my conscience, breaks out
my third Day, my day of
preparing, and fitting my
selfe for a more especiall
receiuing of thy Sonne, in
his institution of the Sa-
crament: In which day
though there bee many
dark passages, and slippe-
ry stepps, to them who
wil entangle, and endan-
ger themselues, in vnnes-
sessary disputations, yet
there are light houres
enough, for any man, to
go his whole iourney in-
tended

tended by thee, to know,
that that *Bread & Wine*,
is not more really assimili-
lated to my *body*, and to
my *bloud*, then the *Body*
and *Bloud* of thy Sonne, is
communicated to me in
that action, and partici-
pation of that *bread*, and
that *wine*. And having O
my God, walkd with thee
these *three dayes*, The day
of thy *Visitation*, the day
of my *Conscience*, the day
of preparing for this *seale*
of *Reconciliation*, I am the
lesse afraid of the *clouds*
or *stormes* of my *fourth*
day,

day, the day of my dissolution, and transmigration from hence. Nothing deserves the name of happiness, that makes the remembrance of death bitter; And O death, how bitter is the remembrance of thee, to a man that lives at rest in his possessions; the man that hath nothing to vexe him, yea unto him that is able to receive meat? Therefore hast thou, O my God, made this sicknesse, in which I am not able to receive meat, my fasting day, my Eue, to this great festival, my

Eccl. 41.1.

my *dissolutiō*. And this day of *death* shall deliuer me ouer to my *fifth day*, the day of my *Resurrection*; for how long a day soeuer thou make that day in the *graue*, yet there is no day between that, & the *Resurrection*: Then we shall all be inuested, reapparelled in our own bodies; but they who haue made iust vse of their former *daies*, be superinuested with *glory*, whereas the others, condemned to their *olde clothes*, their *sinfull bodies*, shall

shall haue *nothing* added,
but *immortality* to *tormēt*.
And this *day* of awaking
me, and reinuesting my
Soule in my *Body*, and my
body in the *body* of *Christ*,
shal present me, *body*, and
soule, to my *sixt day*, *The*
day of *Judgement*; which
is truely, and most lite-
rally, the *Criticall*, the *De-
cretory day*; both because
all *Judgement* shall bee
manifested to *mee* then,
and I shall assist in iudg-
ing the *VWorld* then,
and because then, that
Judgement shall declare
to

to me, & plesse me of
my *Seuenth day*, my euer-
lasting Sabbath in thy rest,
thy glory, thy ioy, thy fift,
thy selfe; and where I shal
liue as long without reck-
oning any more *dayes*
after, as thy Son, and thy
holy spirit liued with thee,
before you three made
any *dayes* in the *Creation*.

14. PRAYER.

O Eternall and most
gracious God, who
though thou didst per-
mit darkenes to be before
light.

light in the *Creation*, yet in
the making of *light*, didst
so multiply that *light*, as
that it enlightened not
the *day* only, but the *night*
too, though thou have
suffered some *dimneſſe*,
some clouds of *sadnes*, &
disconsolatnesſe to ſhed
theiſues vpon my ſoule,
I humbly blesſe, and
thankefullly glo.ifie thy
holyname, that thou haſt
afforded me the *light* of
thy ſpirit, againſt which
the *prince of darknes* can
nor preuaile, not hinder
his illumination of our
dar-

darkest nights, of our
saddest thoughts. Euen
the visitatiō of thy most
blessed Spirit, vpon the
blessed Virgin, is called an
ouershadowing. Therewas
the presence of the *Holy*
Ghoſt, the fountain of all
light, and yet an ouerſha-
dowing; Nay except there
were some light, there
cculd be no ſhadow. Let
thy merciful prouidence
ſo govern all in this ſick-
nes, that I neuer fall into
utter darkenes, ignorance of
thee, or inconsideration of
my ſelfe; and let those ſha-
dowes

downs which do fall vpon
me, faintnesse of Spirit,
and condemnations of my
selfe, be ouercome by the
power of thine irresista-
ble light, the God of conso-
lation; that when those
shadowes haue done their
office vpon me, to let me
see, that of my selfe I
should fall into irrecoue-
rable darknesse, thy spirit
may doe his office, vpon
thole shadowes, & disperse
them, and establish mee
in so bright a day heere,
as may bee a Criticall day
to me, a day wherein, and
where-

Mat. 28.
20.

whereby I may giue thy
Iudgement vpon my selfe,
& that the w^ords of thy
Son, spokē to his Apostles,
may refle^ct vpon me, Be-
hold, I am with you alwaies,
euен to the end of the w^orld.

15. Intereà insomnes noctes
Ego duco, Dielque.

I sleepe not day nor night.

15. MEDITATION.

Naturall men haue
conceiued a twofold
use of sleepe ; That it is a
refreshing of the body in
this

this life; That it is a preparing of the soule for the next; that it is a feast, and it is the grace at that feast; that it is our recreation, & cheeres vs, and it is our Catechisme, and instructs vs; wee lie downe in a hope, that we shall rise the stronger; and we lie downe in a knowledge, that wee may rise no more. Sleepe is an *Opiate* at odiall Beday which giues vs rest, but such an *Opiate*, as perchace, being vnder it, we shall wake no more. But though naturall men, who

who haue induced secō-
dary & figuratiue consideratiōns, haue fōud out
this second, this emblema-
ticall vse of sleepe, that it
shold be a representatiō of
death, God, whowrought
and perfected his work,
before Nature began (for
Nature was but his Ap-
prentice, to learn in the first
seuendais, and now is his
foreman, and works next
vnder him) God, I say, in-
tended sleepe only for the
refreshing of man by bo-
dily rest, & not for a figure
of death, for he intended
not

not death it selfe then. But man hauing induc'd death vpon himselfe, God hath takē Mans creature, death, into his hand, and mended it; and whereas it hath in it selfe a fearefull forme and aspect, so that man is afraid of his own Creature, God presents it to him, in a familiar, in an assiduous, in an agreeable, and acceptable forme, in sleepe, that so when hee awakes from sleepe, and sayes to himselfe, shall I be no otherwise when I am dead, than I was euuen now,

now, when I was a sleep,
hee may bee ashamed of
his waking dreames, & of
his melancholike fancyng
out a horrid and an af-
frightfull figure of that
death which is so like
sleepe. As then we need
sleep to liue out our *three-*
score and ten yeares, so we
need *death*, to liue that
life which we *cannot* out-
liue. And as *death* being
our *enemy*, God allows vs
to defend our selues a-
gainst it (for we *virtuall*
our selues against *death*,
twice euery day, as often
as

as we eat) so God hauing
so sweetned *death* vnto
vs, as he hath in *sleepe*, we
put our selues into our
enemies hands once euery
day, so far, as *sleep is death*;
& *sleepe* is as much *death*,
as *meat* is *life*. This then
is the *miserie* of my sick-
nesse, That *death* as it is
produced from mee, and
is mine owne *Creature*, is
now before mine *Eyes*,
but in that forme, in
which God hath molli-
fied it to vs, and made
it acceptable, in *sleepe*, I
cannot see it: How ma-

Q ny

ny prisoners, who haue euen hallowyed theselues their graues vpon that Earth, on which they haue lien long vnder heauy fetters, yet at this houre are *asleepe*, though they bee yet working vpon their owne graues, by their owne waight? Hee that hath seene his friend die to *day*, or knowes he shall see it to *morrow*, yet wil sink into a sleepe between. I cannot; and oh, if I be entring now into *eternity*, where there shal be no more distinction

of

of *houres*, why is it all my
businesse now to tell
Clockes? why is none of
the *beauines* of my *heart*,
dispensed into mine *Eye-
lids*, that they might fall,
as my *heart* doth? And
why, since I haue lost my
delight in all *object*, can-
not I discontinue the fa-
culty of seeing them, by
closing mine *eyes* in *sleep*?
But why rather being
entring into that pre-
sence, where I shal wake
continually and neuer
sleepe more, doe I not in-
terpret my continuall

waking here, to be a *parasceue*, and a preparation to that?

I 5. EXPOSTVULATION.

Psa. 121
1.

2 Pet. 2.
3.

MY God, my God, I knowe, (for thou hast said it) *That hee that keepeth Israel, shall neither slumber, nor sleep:* But shal not that *Israel*, ouer whō thou watchest, sleepe? I know (for thou hast said it) that there are Men, *whose damnation sleepeth not;* but shall not they to whom thou art *Saluatio,* sleepe?

sleepe? or wilt thou take
from them that euidence,
and that testimony, that
they are thy *Israel*, or thou
their *saluation*? Thou giuest
thy beloued sleepe. Shall I
lack that *seale* of thy loue?
You *shal lie downe*, and none
shall make you afraid, shall
I bee outlawed from that
protection? Ionas slept in
one dangerous storme, and
thy blessed Sonne in ano-
ther. Shall I haue no vse,
no benefit, no applicati-
on of those great Exam-
ples? Lord, if bee sleepe,
bee shall doe well, say thy

Psa. 127.

1.

Leu. 26.

6.

Ion. 1.5.

Mar. 8.

14.

10. 11. 12

Q 3 Sonnes

Eccles.
8.16.

Sonnes disciples to him of Lazarus; And shall there be no roome, for that argument in me? or shall I be open to the contrary? If I sleepe not, shall I not be well, in their sente? Let me not, O my God, take this too precisely, too literally: There is that neither day nor night feeth sleep with his eyes, saies thy wise seruant Solomon; and whether hee speake that of worldly men, or of men that seeke wisedome, whether in iustification or condemnation of their watchfulnesse,

falnesse, we cannot tell :
 we can tell, that there are
 men that cannot sleepe, till
 they haue done mischiefe, &
 then they can ; and wee
 can tell that the rich man
 cannot sleepe, because his a-
 bundance will not let him.
 The tares were sownen when
 the husbandmen were asleep ;
 And the elders thought it
 a probable excuse, a cre-
 dible lie, that the watch-
 men which kept the Se-
 pulchre, should lay, that
 the body of thy Sonne was
 stolne away, when they were
 asleepe : Since thy blessed

Pro. 4.
16.

Eccles.
5. 12.

Mat. 13.
25.
28. 13.

26. 40.

Q 4 Sonne

Jud. 16.
3.

vers. 19.

Eph. 5.
14.

I Thes.
5. 6.

Sonne rebuked his Disciples for *sleeping*, shall I murmur because I doe not sleepe ? If Samson had slept any longer in *Gaza*, he had been taken ; And when he did sleepe longer with *Dalilah*, hee was taken. *Sleepe* is as often taken for *naturall death* in thy *Scriptures*, as for *naturall rest*. Nay sometimes *sleepe* hath so heauy a sense, as to be taken for *sinne it selfe*, as well as for the punishment of *sinne*, *Death*. Much comfort is not in much

much sleepe, when the
most fearefull and most
irreuocable Malediction
is presented by thee, in a
perpetuall sleepe. I will
make their Feasts, and I
will make them drunke, and
they shall sleepe a perpetu-
all sleepe, and not wake. I
must therefore, O my
God, looke farther, than
into the very act of slee-
ping, before I mis-inter-
prete my waking: for
since I finde thy whole
hand light, shall any fin-
ger of that hand seeme
heauy? since the whole

Iere. 51.
59.

Q 5 sick-

sicknesse in thy *Physicke*,
shall any accident in it,
bee my poyson, by my
murmuring? The name
of *Watchmen* belongs to
our *Profession*; Thy *Pro-*
phets are not onely *Seers*,
indued with a *power* of
seeing, able to see, but
Watchmen, euermore in
the *Act* of seeing. And
therefore giue me leauue,
O my blessed *God*, to in-
uert the wordes of thy
Sonnes Spouse; shee said,

Can. 5.8

I sleepe, but my heart wa-
keth; I say, I wake, but my
heart sleepeth; My bo-
die

die is in a sicke weariness, but my soule in a peacefull rest with thee ; And as our *Eyes*, in our health, see not the *Ayre*, that is next them, nor the fire, nor the *spheares*, nor stop vpon any thing, till they come to *stirres*, so my *Eyes* that are open, see nothing of this world, but passe thorow all that, and fix them selues vpon thy *Peace*, and *Joy*, and *Glorie* above. Almost as soone as thy *Apostle* had said, *Let vs not sleepe, lest we*

knowe nothing

1. Thess.
5.6.

sho le

verse 10

should be too much dis-
comforted, if we did, he
sayes againe, *Whether wee
wake or sleep, let vs liue to-
gether with Christ.* Thogh
then this *absence of sleepe,*
may argue the *presence of*
death (the *Originall* may
exclude the *Copie, the life,*
the picture) yet this gen-
le sleepe, and rest of my
Soule, betroths mee to
thee, to whom I shall
bee married indissolubly,
though by this way of
dissolution.

15 PRAY-

15. PRAYER.

O Eternall and most
gracious God, who
art able to make, & dost
make the *sicke bed* of thy
seruants, *Chappels of ease*
to them, and the *dreames*
of thy seruants, *Prayers*,
& *Meditatiōns* vpon thee,
let not this continuall
watchfulnes of mine, this
inability to sleepe, which
thou hast laid vpon me, be
any *disquiet*, or *discomfort*
to me, but rather an ar-
gument, that thou woul-
dest not haue mee sleepe
in

ladyloſſ

in thy *presence*. What it may indicate or signifie, concerning the state of my *body*, let them consider to whom that consideration belongs; doe thou, who onely art the *Physician* of my *soule*, tell her, that thou wilt afford her such *defensatiues*, as that shee shall *wake* euer towards thee, and yet euer *sleepe* in thee, and that through all this sicknes, thou wilt either preserue mine *vn*
derstanding, from all *decaies* ^{and} *distractions* which

which thele watchings
might occasion, or that
thou wile reckon, and
account with me, from
before those violences,
and not call any peece
of my *sicknesse*, a *sinne*.
It is a heauy, and indeli-
bly sinne, that I brought
into the world with me,
It is a heauie and innu-
merable multitude of
sins, which I haue hea-
ped vp since; I haue
sinned *bebinde thy backe*
(if that can be done) by
wilfull abstaining from
thy *Congregations*, and
omit-

omitting thy seruice, and
I haue sinned before thy
face, in my *hypocrisies* in
Prayer, in my *Oftentation*,
and the mingling a re-
spect of *my selfe*, in prea-
ching thy word; I haue
sinned in my *fasting* by
repining, when a penu-
rious fortune hath kept
mee low; And I haue
sinned eu'en in that ful-
nesse, when I haue been
at thy table, by a neg-
ligent examination, by
a wilfull *preuarication*,
in receiuing that hea-
uenly food and *Physicke*.

But

But, as I know , O my gracious *God* , that for all those sinnen committed since , yet thou wilt consider mee , as I was in thy *purpose* , when thou wrotest my name in the *Booke of life* , in mine *Election* : so into what deuiations soeuer I stray, and wander, by occasion of this sicknes, O *God* , returne thou to that *Minute* , wherein thou wast pleased with me, and consider me in that *condition*.

16. Et properate meum clamaunt, è Turre propinqua,
Obstreperæ Campanæ aliorum in funere, funus.

From the Bells of the Church adioyning, I am dayly remembred of my buriall in the funeralls of others.

16. MEDITATION.

Magius.

VVE haue a *Conuenient Author*, who writ a *Discourse of Bells*, when he was prisoner in *Turky*, How would hee haue enlarged himselfe, if he had been my fellow prisoner in this sicke bed, so

so neere to that *Steeple*,
which neuer ceases, no
more than the *harmony of*
the spheares, but is more
heard. When the *Turkes*
tooke *Constantinople*, they
melted the *Bells* into *Ordnance* ; I haue heard both
Bells and *Ordnance*, but
neuer bin so much affe-
cted with those, a. with
these *Bells*. I haue lien
neere a *Steeple*, in which
there are said to be more
than *thirty bells*; And neer
another, where there is
one so bigge, as that the
Clapper is said to weigh
more

An-
werpe.

Rom.

more than sixe-hundred pound, yet neuer so affected as here. Heere the *Bells* can scarce solemnise the funerall of any person, but that I knew him, or knew that hee was my *Neighbor*: wee dwelt in houses neere to one another before, but now he is gone into that house, into which I must follow him. There is a way of correcting the *children* of great persons, that other *children* are corrected in their behalfe, and in their *names*, and this

this workes vpon them, who indeed had more deserued it. And when these *Bells* tell mee, that now one, and now another is buried, must not I acknowledge, that they haue the *correction* due to me, & paid the *debt* that I owe ? There is a story of a *Bell* in a *Monastery*, which, when any of the house was sick to death, rung alwayes *voluntari-
ly*, and they knew the in-
evitablenessse of the dan-
ger by that. It rung once,
when no man was sick,
but

Roccha.

but the next day one of the house, fell from the *steeple*, and died, and the *Bell* held the reputation of a *Prophet* still. If these *Bells* that warne to a *Funerall* now, were appropriated to none, may not I, by the houre of the *Funerall*, suppl. ? How many men that stand at an *execution*, if they would aske, for what dies that man, should heare their own faults condemned, and see themselues executed, by *Atturney* ? Wee scarce heare of any man
prefer-

preferred, but we thinke of our selues, that wee might very wel haue bin that *Man*; Why might not I haue bin that *Man*, that is caried to his *graue* now? Could I fit my selfe, to stand, or sit in any mans *place*, and not to lie in any mans *graue*? I may lacke much of the *good parts* of the meanest, but I lack nothing of the *mortality* of the weakest; They may haue acquired better *abilities* than I, but I was borne to as many *infirmities* as they. To be

an

an *Incumbent* by lying
downe in a graue, to be a
Doctor by teaching Morti-
fication by example, by dy-
ing, though I may haue
seniors, others may be el-
der than I, yet I haue pro-
ceeded apace in a good
Uniuersitie, and gone a
great way in a little time,
by the furtherance of a
vehement *Feuer*, and
whomsoeuer these *Bells*
bring to the ground to-
day, if he and I had been
compared yesterday, per-
chance I should haue bin
thought likelier to come

to

to this preferment, then than he. God hath kept the power of death in his own hands, lest any man should bribe death. If man knew the *gaine of death*, the *ease of death*, he would sollicite, he would provoke death to assist him, by any hand, which hee might vsse. But as when men see many of their own professions preferred, it ministereth a hope that that may light vp on them; so when these hourly Bells tell mee of so many funerals of men

R

like

like me; it presents, if not
a desire that it may, yet
a ~~confusion~~ whensoever
mine shall come; and no
~~man~~ shall dash ~~my~~ head

16. EXPOSTULATION.

MY God, my God, I
do not expostulate
with thee, but with them,
who dare addde that: Who
dare expostulate with
thee, when in the voice of
thy church, thou giest al-
lowance to this ceremony
of Bells at funerals. It is
enough to refuse it, be-
cause it was in use amog
the

the *Gentils*? so were funerals to. Is it because some abuses may haue crept in amōgst *Christians*? Is that enough, that their ringing hath bin laid to driue away *euill spirits*? Truly, that is so farre true, as that the *euill spirit* is vehemently vexed in their ringing, therfore, because that action brings the Congregation together, and unites God and his people, to the destruction of that *Kingdome*, which the *euill spirit* usurps. In the first institution of thy

R 2 *Church*,

Num.
10.1.

Exo.18.

Church, in this world, in the foundation of thy Militant Church, amongst the Iewes, thou didst appoint the calling of the assembly in, to be by trumpet, and when they were in, then thou gauest them the sonnd of Bells, in the garment of thy Priest. In the Triumphant Church, thou employest both to, but in an inuerted Order; wee enter into the Triumphant Church by the sonnd of Bells, (for wee enter when we die; (And then we receiue our further

ther edification, or confirmation, by the sound of trumpets, at the Resurrection. The sound of thy trumpets thou didst impart to secular and ciuill vses too, but the sound of Bells onely to sacred; Lord let not vs break the Communion of Saints, in that which was intended for the advancement of it; let not that pull vs asunder frō one another, which was intended for the assembling of vs, in the militant, and associating of vs to the triumphant

R 3 umphant

umpphant Church. But hee
for whose funerall these
Bells ring now, was at
home, at his iournies end,
yesterday; why ring they
now? A Man, that is a
world, is all the things in
the world; He is an Army,
and when an Army mar-
ches, the *vaunt* may lodge
to night, where the *Reare*
comes not till to mor-
row. A man extends to
his *act* & to his *example*;
to that which he *does*, &
that which he *teaches*, so
do those things that con-
cerne him, so doe these
Bells;

Bells; That which rung
yesterday, was to conuay
him out of the world; in
his *vaunt*, in his *soule*, that
which rung to day, was
to bring him in his *reare*,
in his *body*, to the *Church*;
And this continuing of
ringing after his *entring*,
is to bring him to mee
in the *application*. Where
I lye, I could heare the
Psalme, and did joyne
with the *Congregation* in
it; but I could not heare
the *Sermon*, and these lat-
ter Bells are a *repetition*
Sermon to me. But, O my

R 4 God,

God, my God, doe I, that haue this Feuer, need other remembrances of my Mortalitie ? Is not mine owne hollow voice, voyce enough to pronounce that to me ? Need I look vpon a Deaths head in a Ring, that haue one in my face ? or go for Death to my Neighbours house that haue him in my bosom ? We cannot, we cannot, O my God, take in too many helps for religious duties ; I know I cannot haue any better image of thee, then thy Son, nor any

any better Image of him, than his *Gospel*; yet must not I, with thanks confess to thee, that some *historicall pictures* of his, haue sometimes put mee vpon better *Meditations*, then otherwise I should haue fallen vpō? I know thy *Church* needed not to haue taken in from *Iew* or *Gentile*, any supplies for the exaltion of thy glory, or our *devotion*; of absolute necessitie I know she needed not; But yet we owe thee our thāks, that thou hast giuen her

R 5 leaue

leauet to doe so, and that
as in making vs *Christi-
ans*, thou diddest not
destroy that which wee
were before, *Naturali-
men*, so in the exalting
of our religious deuoti-
ons now we are *Christi-
ans*, thou hast been plea-
sed to continue to vs
those *assistances* which
did worke vpon the af-
fections of *naturall men*
before: for thou louest a
good man, as thou louest a
good Christian: & though
Grace bee meereley from
thee, yet thou doest not
plant

plant Grace but in good
natures, so to fill them
full of bread we to
him 16. PRAYER. Now

O Eternall and most
gratiouse God, who
having consecrated our
living bodies to thine owne
spirit, & made vs Temples
of the holy Ghost, dost also
require a respect to be gi-
uen to these Temples, even
when the Priest is gone
out of them; to these bo-
dies, when the soule is de-
parted frō them; I blesse,
and gloriifie thy Name,

that

that as thou takest care
in our life, of euery haire
of our head, so doest
thou also of euery grain
of *ashes* after our death.
Neither doest thou one-
ly doe good to vs all, in
life and *death*, but also
wouldest haue vs doe
good to one another, as
in a holy *life*, so in those
things which accompany our *death*: In that
Contemplation I make
account that I heare this
dead brother of ours,
who is now carried out
to his *buriall*, to speake to
mee

mee, and to preach my
Funerall Sermon, in the
voyce of these Bells. In
him, O God, thou hast
accomplished to mee,
even the request of Di-
nes to Abraham; Thou
hast sent one from the dead
to speake unto mee. Hee
speakes to mee alowde
from that Steeple; hee
whispeſ to me at these
Curtaines, and he speaks
thy wordes; *Blessed are*
the dead which die in the
Lord, from henceforth. Let
this Prayer, therefore, O
my God, bee as my last
gasper,

Apo 14.
13.

ant unioing
to dwo off & the
ouopting to
auothor.

gaspe, my expiring, my dying in thee; That if this be the houre of my Transmigration, I may die the death of a sinner, drowned in my sinnes, in the bloud of thy Sonne; And if I liue longer, yet I may now dye the death of the righteous, die to sin, which death is a resurrection to a new life: Thou killest and thou giuest life: which soever comes, it comes from thee, which way soever it comes, let mee come to thee.

17. Nunc

17. Nunc lento sonitu di-
cunt, Morietis.

*Now, this Bell tolling softly for
another, sayes to mee, Thou
must die.*

17. MEDITATION.

Perchance hee for
whom this Bell tolls,
may bee so ill, as that he
knowes not it tolls for
him; And perchance I
may thinke my selfe so
much better than I am,
as that they who are a-
bout mee, and see my
state, may haue caused it

to

to toll for me, & I know not that. The Church is Catholike, uniuersal, so are all her Actions; All that shee does belongs to all. Whē she baptizes a child, that action cōcernes me; for that childe is thereby connected to that Head which is my Head too, and ingrafted into that body, wherof I am a member. And when she buries a Man, that action concernes me; All mankinde is of one Author, & is one volume; when one Man dies, one Chapter is not
torne

torne out of the booke, but
translated into a better
language; and euery Chap-
ter must be so translated;
God employes feuerall
translators; some peeces
are translated by age, some
by sicknes, some by war,
some by iustice; but Gods
hand is in euery translati-
on; and his hand shall
bind vp all our scattered
leaues againe, for that Li-
brary where euery booke
shall ly open to one ano-
ther: As therfore the Bell
that rings to a Sermon,
calls not vpon the Prea-
cher

cher onely, but vpon the Congregation to come; so this Bell calls vs all: but how much more mee, who am brought so neer the doore by this sickuesse. There was a contention as farre as a suite, (in which both piety and dignity, religion, & estimation, were mingled) which of the religious Orders should ring to prayers first in the Morning; and it was determined, that they should ring first that rose earliest. If we vnderstand a right the dignity of this Bell, that tolls

tols for our euening praier,
wee would be glad to
make it ours, by rising
early, in that *application*,
that it might be ours, as
wel as his, whose indeed
it is. The *Bell* doth toll
for him that *thinkes* it
doth; and though it *inter-*
mit againe, yet from that
minute, that that occasi-
on wrought vpon him,
he is vnited to *God*. Who
castes not vp his *Eye* to
the *Sunne* when it rises?
but who takes off his
Eye from a *Comet*, when
that breakes out? who
bends

bends not his *eare* to any *bell*, which vpon any occation rings ? But who can remoue it from that *bell*, which is passing a piece of *himself* out of this *world* ? No man is an *I-*
land, intire of it self; euery man is a piece of the *Con-*
tinent, a part of the *maine*; if a *clod* be washed away by the *Sea*, *Europe* is the lesse, as wel as if a *Promō-*
tory were, as well as if a *Mannor* of thy *friends*, or of thine *owne* were; Any mans *death* diminishes mee, because I am inuol-
ued

ued in *mankind*, and ther-
fore neuer send to know
for whom the *bell* tols; It
tols for *thee*. Neither can
we call this a *begging* of
misery, or a *borrowing* of
misery, as thogh we were
not miserable enough of
our selfes, but must fetch
in more from the next
house, in taking vpon vs
the *misery* of our *neigh-*
bors. Truly it were an ex-
cusable *couetousnes* if we
did; for *affliction* is a *treas-*
ure, and scarce any man
hath *enough* of it. No man
hath *affliction* *enough* ;
that

that is not matured, and ripened by it, and made fit for God by that affliction. If a man carry treasure in bullio, or in a wedge of gold, and haue none coyned into currant Monies, his treasure will not defray him as he trauells. Tribulation is Treasure in the nature of it, but it is not currant money in the use of it, except we get neerer & neerer our home, Heaven, by it. Another man maybe sick too, and sick to death, and this affliction may lie in his bowels,

els,

els, as gold in a Mine, & be
of no vse to him; but this
bell that tells mee of his
affliction, diggs out, and
applies that gold to me: if
by this consideration of
another's danger, I take
mine own into contem-
plation, and so secure
my selfe, by making my
recourse to my God, who
is our onely securitie.

17. EXPOSTULATION.

MY God, my God, is this
one of thy waies, of
drawing light out of darke-
nes.

nes, to make him for whō
this bell tolls, now in this
dimnesse of his sight, to
become a Superintendent,
an Ouerseer, a Bishop, to as
many as heare his voice,
in this bell, & to giue vs a
coſfirmation in this action?
Is this one of thy waies
to raise ſtrength out of weak-
neſſe, to make him who
cannot riſe from his bed,
nor stirre in his bed, come
home to me, & in this ſouđ,
giue mee the ſtrength of
healthy and vigorous in-
ſtructions? O my God, my
God, what Thunder is not
a well-

a wel-tuned Cymbal, what
hoarsenesse, what harshnes
is not a cleare Organ, if
thou be pleased to set thy
voice to it? And what Or-
gan is not wel plaied on,
if thy Hand bee vpon it?
Thy voyce, thy hand is in
this sound, and in this one
sound, I heare this whole
Consort. I heare thy Iaa-
cob call vnto his sonnes,
and say; Gather your selues
together, that I may tell you
what shall befall you in the
last dayes, He layes, That
which I am now, you must be
then. I heare thy Moses tel-

Gen. 49.
I.

Dan. 33.

1.

2 Reg.

20. 1.

2 Pet. 2.

130.

king me, and all within
the compasse of this sound,
This is the blessing where
with I blesse you before my
death: This, that before
your death, you would
consider your owne in
mine. I heare thy Prophet
saying to Ezechias, Set thy
house in order, for thou shalt
die, and in due time, He makes
vs of his family, and calls
this a setting of his house
in order, and composure
to the meditation of death
I heare thy Apostle say
ing, I think not meet to put
yon in remembrance, know-

ing that shortly I must goe
out of this tabernacle. This
is the publishing of his
will, and this Bell is our
legacy, the applying of his
present condition to our
use. I heare that which
makes all sounds musick,
and all musicke perfect; I
heare thy Sonne himselfe
saying, *Let not your hearts*
be troubled; Only I heare
this change, that whereas
thy Sonne sayes there, I
goe to prepare a place for
you, this man in this
sound sayes, I send to pre-
pare you for a place, for a

Io.14.1.

S 2 graue.

graue. But, O my God, my God, since heauen is glory and ioy, why do not glorious and ioyfull things lead vs, induce vs to heauen? Thy Legacies in thy first will, in the old Testament, were plenty and victory; wine and oyle, milke and honie, alliances of friends, ruine of enemies, peacefull hearts, and cheerefull countenances, and by these galleries thou broghtest the into thy bed-chamber, by these glories and ioyes, to the ioyes & glories of heauen. Why hast thou chan-

ged

ged thine old way, and carried vs by the wayes of discipline and mortification, by the waies of mourning and lamentation, by the wayes of miserable ends, and miserable anticipations of those miseries, in appropriating the exemplar miseries of others to our selues, and usurping vpon their miseries, as our own, to our own preiudice? Is the glory of beauen no perfecter in it selfe, but that it needes a foile of depression & ingloriousnesse in this world, to

set it off? Is the *joy* of
heauen no perfe~~c~~ter in it
selfe, but that it needs the
sourenesse of this *life* to
giue it a *taste*? Is that *joy*
and that *glory* but a *com-*
paratiue *glory* and a *com-*
paratiue *joy*? not such in it
selfe, but such in *compari-*
son of the *ioylesnesse* and
the *ingloriousnesse* of this
world? I know, my *God*,
it is farre, farre other-
wise. As thou thy selfe,
who art *all*, art made of
no *substances*, so the *ioyes*
& *glory* which are with
thee are made of none of
these

these circumstances; Es-
sentiall joy, and glory Es-
sentiall. But why ther my
God, wilt thou not be-
ginnest hem here? pardon
Oh God, his synckfull
rashnesse, that aske why
thou doest not, finde euuen
now in my selfe, that
thou desirdest such joy, n such
glory, as that hee doth alude
vpon my selfe, vpon all
They that finde no joy
in their forrowed glory in
their fleschly actions in this
world, are in a fearefull
danger of missing both
in the next, S 4 17. PRAY-

17. PRAYER.

O Eternall and most
gracious God, who
hast bin pleased to speake
to vs, not onely in the
voice of Nature, who
speaks in our hearts, & of
thy word which speakes
to our eares, but in the
speech of spechleſſe crea-
tures, in Balaams Asse, in
the speech of vnbeleeviug
men, in the confession of
Pilate, in the speech of
the Deuile himselfe, in the
recognition and attestation
of thy Sonne; I humbly
accept

accept thy voyce, in the sound of this sad & funerall bell. And first, I blesse thy glorious name, that in this sound and voice, I can heare thy *instrunctions*, in another mans to consider mine own cōdition; and to know, that this Bell which tolls for another, before it come to ring out, may take in me too. As death is the wages of sin, it is due to me; As death is the end of sicknesse, it belongs to me; And though so disobedient a seruant as I, may be afraid to die,

Psal. 31.

50

yet to so mercifull a Master as thou, I cannot bee afraid to come; And therfore, *into thy hands, O my God, I commend my spirit; A surrender, which I know thou wilt accept, whether I live or die;* for thy seruant *David* made it, whē he put himself into thy protectiō for his life; and thy blessed *Son* made it, when he deliuered vp his *Soule* at his *death*; declare thou thy will vpon mee, *O Lord, for life or death, in thy time; receive my surrender of my selfe now*

now, Into thy hands O
Lord, I commend my spirit,
And being thus, O my
God, prepared by thy
correction, mellowed by
thy chasteisement, and
conformed to thy will,
by thy Spirit, hauing re-
ceiued thy pardon for my
Soule, and asking no re-
prieue for my Body, I am
bold, O Lord, to bend my
Prayers to thee, for his
assistance, the voyce of
whose bell hath calld me
to this deuotion. Lay hold
upon his Soule, O God, till
that soule haue throughly

con-

considered his *account*,
and how few minutes so-
ever it haue to remain in
that *body*, let the power
of thy *spirit* recompence
the shortnes of time, and
perfect his *account*, before
hee passe away: present
his *sins* so to him, as that
he may *know* what thou
forgiuest, and not doubt
of thy *forgiueres*; let him
stop vpon the *infinitenesse*
of those *sinnes*, but dwell
vpon the *infinitenesse* of
thy *Mercy*: let him dis-
cerne his owne *demerits*,
but wrap himselfe vp in
the

the *merits* of thy *Son Chr: Iesus*: Breath inward *co-forts* to his *heart*, & afford him the power of giuing such outward *testimonies* thereof, as all that are about him may derive *co-forts* from thence, and haue this *edification*, euен in this *dissolution*, that though the *body* be going the way of all *flesh*, yet that *soul* is going the way of all *Saints*. When thy *Sonne* cried out vpon the *crosse*, *My God, my God, why hast thou forsaken me?* he spake not so much in

BEG

his

his owne Person, as in the person of the church, & of his afflicted members, who in deepe distresses might feare thy forsaking. This patient, O most blessed God, is one of them; In his behalfe, and in his name, heare thy Sonne crying to thee, My God, my God, why hast thou forsaken me? and forsake him not; but with thy left hand lay his body in the graue, (if that bee thy determination vpon him) and with thy right hand receiue his soule into thy kingdome, & vnite him and

and vs in one Communion
of Saints. Amen.

18 —— At inde
Mortuus es, Sonitu celari,
pulsiq; agitato.

*The bell rings out, and tells mee
in him, that I am dead.*

18. MEDITATION.

THE Bell rings out,
the Pulse thereof is
changed; the tolling was
a faint, and intermit-
ting pulse, vpon one side;
this stronger, and argues
more and better life. His
soule

Soule is gone out; and as a
Man who had a lease of
1000. yeres after the ex-
piration of a shourt one,
or an inheritance after
the *life* of a man in a *con-
sumptio*, he is now entred
into the possession of his
better *estate*. His *soule* is
gone, whither? Who saw
it *come in*, or who saw it
go out? *No body*; yet every
body is sure, he *had* one,
& *bath* none. If I will aske
meere *Philosophers*, what
the *soule* is, I shall find a
mongst them, that will
tell me, it is nothing, but
the

the temperament and har-
mony, and iust and equall
composition of the Elements
in the body, which pro-
duces all those faculties
which we ascribe to the
soule; and so, in it selfe is
nothing, no seperable sub-
stance; that ouerliues the
body. They see the soule is
nothing else in other
Creatures, and they affect
an impious humilitie, to
think as low of Man. But
if my soule were no more
than the soule of a beast, I
could not thinke so; that
soule that can reflect vpon
it.

it selfe, consider it selfe, is more then so. If I wil aske, not meere Philosophers, but mixt then, Philosophical Diuines, how the soule, being a separat substance, entereth into Man, I shall finde some that wil tell mee, that it is by generation, & procreation from parents, becausen theye thinke it hard, to charge the soule with the guiltines of originall sin, if the soule were infused into a body, in which it must necessarily grow foule, and contract original sin, whether it wil

or

or no, & I shall find some that will tell me, that it is by *immediate infusion* from *God*, because they thinke it hard, to maintain an *immortality* in such a *soule*, as should be begotten and deriued with the *body frō mortall parēts*.

If I will aske, not a few men, but almost *whole bodies*, *whole Churches*, what becomes of the *soules* of the *righteous*, at the departing thereof from the *body*, I shal be told by some, That they attend an *expiation*, & *purification* in a place

place of torment; By some, that they attend the fructiō of the sight of God, in a place of rest; but yet, but of expectation; By some, that they passe to an immediat possesiō of the presence of God. S. Augustine studied the nature of the soule, as much as any thing, but the satiation of the soule; and he sent an expresse messenger to S. Hierome, to consult of some things cōcerning the soule: But he satisfies himself with this: *Let the departure of my soule to satiation be euident to my faith,*
and

& I care the lesse, how dark
the entrance of my soule, in-
to my body, be to my reason.
It is the going out, more
than the comming in, that
concernes vs. This soule,
this bel tells me is gone out;
whither? Who shal tel me
that? I know not *who* it is;
much lesse *what* hee *was*;
the cōdition of the man,
and the course of his life,
which shold tell me *whi-*
ther he is gone, I know
not. I was not there in *his*
sicknes, nor at *his* *death*; I
saw not *his* *way*, nor *his*
end, nor can aske them,
who

who did, thereby to conclude, or argue, whither he is gone. But yet I haue one neerer mee than all these, mine own charitie; I aske that and that tells me, he is gone to euerlasting rest and my and glory: I owe him a good opinion: it is but thankfull charitie in me, because I received benefit and instruction fro him when his bell told: & I being made the fitter to pray, by that dispositiōn, wherin I was assited by his occasion, did pray for him; and I pray not only with-

without *faith*; so I do *cha-*
ritably, so I doe *faithfully*
beleeue, that that *soule* is
gone to *euerlasting rest*,
and *joy*, and *glory*. But for
the *body*, How poore a
wretched thing is that
we cannot expresse it so
fast, as it growes *worse* &
worse. That *body* which
scaree *three minutes* since
was such a *house*, as that
that *soule*, which made
but one step from thence
to *heauen*, was scarce tho-
rowly content, to leauie
that for *Heauen*: that *body*
hath lost the *charme* of a
and
dwel.

dwelling house, because none dwels in it, and is making hast to lose the name of a *body*, and dis solue to *putrefaction*. Who would not be affected to see a cleere & sweet riuier in the *Morning*, grow a *kennell* of muddy land water by *noone*, and con demned to the saltnes of the *sea* by *night*? and how lame a *picture*, how faint a *representation*, is that, of the precipitation of mans body to *dissolution*? Now all the parts built vp, and knit by a louely *soule*, now but

but a *statue of clay*, & now
these limbs melted off as
is that *clay*, mere but *snow*;
& now, the whole *house*
is but a *handful of sand*, so
much *dust*, and but a *peck*
of *rubbidge*, so much *bone*.
If he, who, as this *bel* tells
me, is gone now, were
some excellent *Artificer*,
who comes to him for a
Cloake, or for a *garment*
now? or for *counsaile*, if
he were a *Lawyer*? If a
Magistrate, for *Justice*?
Man before hee hath his
immortall soule, hath a *soule*
of sense, and a *soule of ve-*

T gitā-

gitation before that: This immortal soule did not for-
bid other soules, to bee in-
vs before, but when this
soule departs, it carries all
with it; no more vegetati-
on, no more sense: such a
Mother in law is the *Earth*,
in respect of our naturall
Mother; in her *wombe* we
grew; and when she was
deliuered of vs, we were
planted in some place, in
some *calling* in the *world*;
in the *womb* of the *earth*,
wee *diminish*, and when
she is *deliuered* of vs, our
grauue opened for another,

we

we are not transplanted,
but transported, our dust,
blowne away with pro-
phane dust, with euery wind.

18. EXPOSTULATION.

MY God, my God, if
Expostulation be too
bold a word, do thou mo-
lifie it with another; let
it be *wonder* in my selfe;
let it bee but *probleme* to
others; but let me aske,
why wouldest thou not
suffer those, that serue
thee in *holy seruices*, to do
any *office* about the dead,

aduise
wound.

Leui. 21
1.

T 2 nor

nor *assist* at their funeral? Thou hadst no *Counseller*, thou needest none; thou hast no *Comptroller*, thou admittest none. Why do I aske? In *ceremonial things* (as that was) any *conuenient reason* is enough; who can bee sure to propose that *reason*, that mooued thee in the institution thereof? I satisfie my selfe with this; that in those *times*, the *Gētiles* were ouer full, of an ouer-reuerent respect to the *Memo-
rie of the dead*; a great part of the *Idolatry* of the *Na-
tions*

tions, flowed from that; an ouer-ambitious deuotio, an ouer-zealous celebrating, & ouer-studious preserving of the memories, and the pictures of some dead persons: and by the vain glory of men, they entred into the world; & their statues, and pictures contracted an opinion of diuinitie, by age: that which was at first, but a picture of a friend, grew a God in time, as the wiseman notes, *They called them Gods, which were the worke of an ancient hand.* And some haue assigned

Sap. 14.
14.

Sap. 13.
9.

T 3 a

Sap. 13.
18.

Esa. 8.
14.

a certaine time, when a picture should come out of minoritie, and be at age, to be a God, in 60. yeres after it is made. Those Images of Men, that had life, and some Idoles of other things, which neuer had any being, are by one common name, called promiscuously, dead; and for that the Wise man reprehends the Idolater, for belth he praies to that which is weak, & for life he praies to that which is dead. Should we do so, saies thy Prophet, should we go frō the liuing to

to the dead ? So much ill
th , being occasioned, by
so much religious comple-
m t exhibited to the dead;
thou, O God, (I thinke)
wouldest therefore inhi-
bit thy principall holy ser-
uants, from contributing
any thing at all to this
dangerous intimation of I-
dolatry; & that the people
might say, Surely those
dead men, are not so much
to be magnified, as men
mistake, since God will
not suffer his holy Offi-
cers so much as to touch
them, not to see th . But

T 4 those

those dangers being remoued, thou, O my God, dost certainly allow, that we should doe Offices of piety to the *dead*, and that we should draw instructions, to piety, from the *dead*. Is not this, O my God a holy kind of *raysing vp seed to my dead brother*, If I, by the meditation of his *death*, produce a better life in my selfe ? It is the blessing vpō *Reuben*, Let *Reuben* liue, & not die, and let not his men be few ; Let him propagate many. And it is a maledictiō, That that dieth

Deu. 33
6.

dieth, let it die ; let it do no good in dying : for Trees without fruit, thou by thy Apostle callst, twice dead. It is a second death, if none liue the better, by me, after my death, by the maner of my death. Therefore may I iustly thinke, that thou madest that a way to comuay to the *Ægyptians*, a fear of thee, & a fear of death, that there was not a house, where there was not one dead; for therupon the *Ægyptians* said, We are all dead men; the death of others, should catechise vs.

T 5 to

Zechar.

11.9.

Ind. 12.

Exod. 12

30.

Apo. x. 5.

1. Sam.
19. 11.

to death. Thy Sonn Christ Iesus is the first begotten of the dead; he riles first, the eldest brother, and hee is my Master in this Science of death: but yet, for me, I am a younger brother too, to this Man, who died now, and to euery man whom I see, or heare to die before me, & all they are usheres to mee in this Schoole of Death. I take therefore that which thy seruant Davids wife said to him, to bee said to mee; If thou saue not thy life to night, to morow thou shalt be slaine.

slaine. If the death of this man work not vpon me now, I shall die worse, than if thou hadst not afforded me this helpe: for thou hast sent *him* in this Bell to me, as thou didst send to the *Angel of Sardis* with Commission to strengthen the things that remain, & that are ready to die; that in this weaknes of body, I might receiue spirituall strength by these occasions. This is my strength, that whether thou say to me, as thine *Angel* said to Gideon, *Peace be vnto thee,* feare

Apo.3.2

Ind.6.23

Num.
20.26.

I Reg.
16.18.

feare not, thou shalt not dye,
or whether thou say as
vnto Aaron, Thou shalt dye
there ; yet thou wilt pre-
serue that which is ready
to dye, my soule, from the
worst death, that of sinn.

Zimri dyed for his sinnes,
saies thy spirit, which bee
sinned in doing euill; and in
his sin, which he did to make
Israel sin. For his sins, his
many sins; and then is his
sin, his particular sin : for
my sins I shal die, when-
soeuer I die, for death is
the wages of sin, but I shal
die in my sin, in that par-
ticular

ticular *sin* of resisting thy
spirit, if I apply not thy as-
sistances. Doth it not call
vs to a particular consi-
deration that thy blessed
Sonne varies his forme of
Comimination, & aggra-
uates it in the variation,
whē he saies to the *Iewes*,
(because they refused the
light offered) *you shall die*
in your sin; And then whē
they proceeded to farther
disputations, and vexati-
ons, and tentations, hee
addes, *You shal dye in your*
sins; he multiplies the for-
mer expressing, to a plu-
rall:

aboh 3 woul
throt on uige

Iob. 8.

21.

Vers. 24.

rall. In this sinne, and in all your sinnes; doth not the resisting of thy particular helps at last, draw vp on vs the guiltines of all our former sinnes? May not the neglecting of this sound ministred to me in this mans death, bring me to that misery, as that I, whom the Lord of life loued so, as to die for me, shall die, and a Creature of mine owne shall be immortall, that I shall die, and the worme of mine owne conscience shall never die?

Esa. 66

14.

18. PRAYER.

O Eternall and most gracious God, I haue a new occasion of *thāks*, and a new occasion of *prayer* to thee from the *tinging* of this *Bell*. Thou toldest mee in the other *voice*, that I was *mortall*, and approaching to *death*; In this I may heare thee say, that I am *dead*, in an *irremediable*, in an *irreco* *uerable* state for bodily health. If that be thy *lan-* *guage* in this *voice*, how infinitely am I bound to thy

thy heauenly *Maiesty*, for speaking so plainly vnto me? for euēn that *voynce*, that *I must die now*, is not the *voynce* of a *Judge*, that speaks by way of *condemnation*, but of a *Physician*, that presents health in that: thou presentst me *Death* as the *cure* of my *diseafe*, not as the *exaltation* of it; if I mistake thy voice heerein, if I ouer-run thy pace, and preuent thy hand, and imagine *death* more instant vpon mee then thou hast bid him be, yet the voice belongs

longs to me; *I am dead, I
was born dead, & from the
first laying of these mud-
wals in my cōception, they
haue moldred away, & the
whole course of life is but
an actine death.* Whether
this voice instru& me, that
I am a dead man now, or
remember me, that I haue
been a dead man all this
while, I humbly thanke
thee for speaking in this
voice to my soule, and I
humbly beseech thee al-
so, to accept my prayers
in his behalfe, by whose
occasion this woyce, this
sound

sound is come to me. For though he be by *Death* transplanted to thee, & so in possessiō of inexpressible happines there, yet here vpō earth thou hast giuen vs such a portion of heauen, as that though men dispute, whether thy *Saints* in heauen doe know what we in earth in particular doe stand in need of, yet without all disputation, we vpō earth do know what thy *saints* in heauen lacke yet, for the *consummation* of their *happinesse*; and therefore thou

thou hast afforded vs the dignity, that we may *pray* for them. That therefore this *soule* now newly departed to thy *Kingdome*, may quickly returne to a ioyfull *reunion* to that *body* which it hath left, and that *we* with it, may soon enjoy the full *consummation* of all, in *body* & *soule*, I humbly beg at thy hand, O our most *merciful* God, for thy Sonne *Christ* *Jesus* sake. That that *blessed* Son of thine, may haue the *consummation* of his *dignity*, by entring into his

last

last office, the office of a Judge, and may haue society of humane bodies in heauen, as well as he hath had euer of soules; And that as thou hatest sinne it selfe, thy hate to sin may be expressed in the abolishing of all instruments of sin, The allurements of this world and the world it selte; and al the temporary reuenges of sinne, the stings of sickenesse, and of death; and all the castles, & prisons, and monuments of sinne, in the graue. That time may be swallowed

vp

vp in *Eternity*, and *hope*
swallowed in *posseſſion*,
and *ends* swallowed in
infinitenes, and *all men or-
dained to ſaluation*, in *bo-
dy and ſoule*, be *one intire*
and *euerlaſting ſacrifice* to
thee, where thou mayest
receiue *delight* frō them,
and they *glory* from thee,
for euermore. *Amen.*

19. *Occano tandem emenso,*
aspicianda resurgit Terra;
vident, iustis, medici, iam
*cocta mederi ſe posſe, in-
dicis.*

*At laſt, the Physicians after
a long and ſtormy voyage, ſee
land,*

land; They haue so good
signes of the concoction of
the disease, as that they may
safely proceed to purge.

19. MEDITATION.

ALL this while the
Physicians themselves
haue bene patients, pati-
ently attending when
they should see any land
in this *Sea*, any earth, any
cloud, any indication of con-
coction in these waters. A-
ny disorder of mine, any
pretermision of theirs, ex-
alts the disease, acceler-
ates the rages of it; no di-
ligence

ligence accelerates the concoction, the maturitie of the disease; they must stay till the season of the sicknesse come, and till it be ripened of it selfe, and then they may put to their hand, to gather it, before it fall off, but they cannot hasten the Ripping. Why should wee looke for it in a disease, which is the disorder, the discord, the irregularitie, the commotion, and rebellion of the body? It were scarce a disease, if it could bee ordered, and made obedient

bediēt to our *times*. Why should we look for that in *disorder*, in a *disease* when we cannot haue it in *Nature*, who is so *regular*, and so *pregnant*, so forward to bring her work to perfection, & to light? Yet we cānot awake the *July-flowres* in *January*, nor retard the *flowers* of the *spring* to *autumne*. We cānot bid the *fruits* come in *May*, nor the *leaues* to sticke on in *December*. A *woman* that is weak, cannot put off her *ninth* *mo-
neth* to a *tenth*, for her de-
liuery

liuery, & say she will stay till she be stronger; nor a Queen cannot haften it to a *seuenth*, that she may be ready for some other pleasure. Nature (if we looke for durable and vi-
gorous effects) will not ad-
mit *preuentions*, nor *anti-
cipations*, nor *obligations*
vpon her; for they are *pre-
contracts*, and she will be
left to her *liberty*. Nature
would not bee spurred,
nor forced to mend her
pace; nor *powrer*, the *powre*
of man, greatnes loues not
that kind of *violence* nei-

V ther.

ther. There are of *them* that will giue, that wil do *justice*, that will *pardon*, but they haue their own *seasons* for all these, and he that knows not *them*, shall *starue* before that gift come, & *ruine*, before the *Iustice*, and *die* before the *pardon* saue him: some *tree* beares no *fruit*; except much *dung* be laid about it, & *Iustice* comes not from some, till they be richly manured: some *trees* require much *visiting*, much *watering*, much *labor*; and some men giue not

nor their *fruits* but vpon
importunity; some trees re-
quire *incisio*, and *pruning*,
and *lopping*; some men
must be *intimidated* and
syndicated with *Commissi-
ons*, before they will de-
liuer the fruits of *Justice*;
some trees require the
early and the often accesoſe
of the *Sun*; some men o-
pen not, but vpon the fa-
vours and *letters* of *Court*
meditatio; some trees must
be *houſd* and kept within
dores; some men lock vp,
not onely their liberali-
tie, but their *Justice*, and

V 2 their

their compassion, till the solicitation of a wife, or a sonne, or a friend, or a servant turn the key. Reward is the season of one man, and importunity of another; feare the season of one man, & fauor of another; friendship the season of one man, and naturall affection of another; and he that knowes not their seasons, nor cannot stay the, must lose the fruits; As Nature will not, so power and greatness will not be put to chāge their seasons; and shal we look for

for this *Indulgence* in a disease, or think to shake it off before it be *ripe*? All this while therefore, we are but upon a *defensive war*, & that is but a *doubtful state*; especially where they who are besieged do know the *best* of their *defences*, and do not know the *worst* of their *enemies power*; when they cannot mend their *works within*, & the *enemy* can increase his *nūbers without*. O how many farre more miserable, and far more worthy to be lesse miserable than

I, are besieged with this
sicknesse, and lacke their
Sentinels, their Physicians
to watch, and lacke their
munition, their cordiall to
defend, and perish before
the *enemies* weakenesse
might invite them to sal-
ly, before the *disease* shew
any *declination* or admit
any way of *working* vpon
it selfe? In me the *siege* is
so farre slackned, as that
we may come to *fight*,
and *soldie* in the *field*, if I
die, and not in *prison*.

19 Ex-

19. EXPOSTULATION.

MY God, my God, thou
art a direct God, may
I not say, a literal God, a
God that wouldest bee
understood Literally, and
according to the plaine
sense of all that thou
laiest? But thou art also
(Lord I intende it to thy
glory, and let no prophane
mis-interpretor abuse it
to thy diminution) thou
art a figuratiue, a metapho-
ricall God too: A God
in whose words there is
such a height of figures,
V 4 such

such voyages, such peregrinations to fetch remote and precious metaphors, such extētions, such spreadings, such Curtains of Allegories, such third beauens of *Hyberboles*, so harmonious eloquitions, so retyred & so reserued expressions, so commanding persuasions, so persuading commandements, such sinewes euen in thy milk, & such things in thy wordes, as all prophanē Authors, seem of the seed of the Serpent, that creeps, thou art the Done, that flies. O, what words but

but thine, can expresse
the inexpressible *texture*,
and *cōposition* of thy word;
in which, to one man,
that *argument* that binds
his faith to beleue that
to be the word of *God*, is
the reuerent simplicitie of
the word, & to another,
the maiesty of the Word;
and in which two men,
equally pious, may meet,
and one wonder, that all
should not vnderstand
it, and the other, as much
that any man should. So,
Lord, thou giuest vs the
same *earth*, to labour on,
V 5 and

and to lie in; a house, and a
graue, of the same earth; so
Lord, thou giuest vs the
same word for our satis-
faction, and for our inqui-
sition, for our instruction,
and for our admiration
too; for there are places,
that thy seruants Hierom
& Augustine would scarce
beleeue (whē they grew
warm by mutual letters)
of one another, that they
vnderstood them, and
yet both Hierom and Au-
gustine call vpon persons,
whom they knew to be
farre weaker, than they
thought one another (old

women and young maids) to read the *Scriptures*, without cōfining thē to these or those places. Neither art thou thus a *figuratiue*, a *metaphorical God*, in thy *word only*, but in thy *works* to. The *stile* of thy *works*, the *phrase* of thine *actiōs*, is *metaphoricall*. The *insti-
tutiō* of thy whol *worship* in the *old law*, was a cōti-
nuall *allegory*; *types* and *fi-
gures* ouerspread all; & *fi-
gures* flowed into *figures*, and powred themselues out into farther *figures*; *Circūcision* caried a *figure*

of Baptisme, and Baptisme caries a figure of that purity, which we shal haue in perfection in the new Ierusalem. Neither didst thou speake, and worke in this language, only in the time of thy prophets; but since thou spakest in thy Son, it is so too. How ofte, how much more often doth thy Sonne call himselfe a way, and a light, & a gate, and a Vine, & bread, than the Son of God, or of Man? How much oftner doth he exhibit a Metaphoricall Christ, than a reall, a literall

rall? This hath occasioned thine antiēt seruants, whose delight it was to write after thy *Copie*, to proceed the same way in their *expositions* of the *Scriptures*, and in their composing both of publike liturgies, & of priuate prayers to thee, to make their accessses to thee in such a kind of *language*, as thou wast pleated to speake to them, in a *figuratiue*, in a *Metaphoricall language*, in which manner I am bold to call the comfort which I receiue now

now in this sicknesse in
the *indication* of the *con-
coētion* and *maturity* there-
of; in certaine *clouds*, and
recidēces, which the *Phys-
icians* obserue, a discou-
ring of *land frō Sea*, after
a long and tempestuous
voyage. But wherfore, O
my *God*, hast thou pre-
sented to vs, the *afflictions*
and *calamities* of this life,
in the name of *waters*? so
often in the name of *wa-
ters*, and *deepe waters*, and
Seas of waters? must we
looke to be *drowned*? are
they *bottomlesse*, are they
bound.

boundlesse? Thats not the dialect of thy language; thou hast giuen a Remedy against the deepest water, by water; against the inundation of sinne, by Baptisme; & the first life, that thou gauest to any Creatures, was in waters; therefore thou dost not threaten vs, with an irremediablenes, whē our affliction is a sea. It is so, if we consider our selues; so thou callest Genezareth, which was but a Lake, and not salt, a Sea; so thou callest the Mediterranean sea.

still

Ps. 46.
3.

still the *great sea*, because the *inhabitants* saw no other *sea*; they that dwelt there, thought a *lake*, a *sea*, & the others thought a *little sea*, the *greatest*, and wee that know not the *afflictions* of others, call our own the *beauiest*. But O my God, that is *truely great*, that overflows the *channell*; that is *really a great affliction*, which is aboue my *strength*, but, thou, O God, art my *strength*, and then what can be aboue it? *Mountaines shake with the swel-*
ling

ling of thy sea, secular mounta-
tains, men strong in power,
spirituall mountaines, men
strong in grace, are shaked
with afflictions; but thou
layest up thy sea in store-
houses; euен thy correcti-
ons are of thy treasure, and
thou wilt not waste thy
corrections; whē they have
done their seruice, to bū-
ble thy patient, thou wilt
call them in againe, for,
thou giuest the Sea thy de-
cree, that the waters should
not passe thy commandement.
All our waters shall run
into Iordan, and thy ser-
uants

Ps.33.7

Ps.8.29.

Ps.3.17

Eccles.

43.24

vers. 27.

uants passed Jordā dry foot;
they shal run into the red
Sea (the sea of thy Sonnes
blood) and the red sea, that
red sea drownes none of
thine. But, they that saile in
the Sea, tell of the danger
thereof; I that am yet in
this affliction, owe thee
the glory of speaking of it;
But, as the Wise man bids
me, I say, I may speak much,
and come short; wherfore in
sum thou art al. Since thou
art so, O my God, & afflict-
ion is a sea, too deep for vs,
what is our refuge? thine
arde thy ship. In all other
seas,

Sap. 143

seas, in all other afflictions,
those meanes which thou
hast ordained; In this sea,
in sicknes, thy Ship is thy
Physician. Thou hast made
a way in the sea, and a safe
path in the wāters, shewing
that thou canst saue frō all
dangers; yea, though a man
went to sea without art; yet
where I find al that, I find
this added, neuerthelesse
thou wouldest not, that the
worke of thy wifdom should
be idle. Thou canst saue
without meanes; but
thou hast tolde no man
that thou wilst: thou hast
told

Act. 17.
11.

Luc. 5.3

told euery *man*, that thou
wilt not. When the *Centu-*
rion beleeuued the *Master*
of the *Shipp* more than
S. Paul, they were all o-
pened to a great danger ;
this was a *preferring* of
thy *meanes*, before thee,
the *Author* of the *meanes* ;
but, my *God*, though thou
beest *euery where*, I haue
no promise of *appearing*
to me, but in thy *ship*: thy
blessed *Son* preached out of
a ship : the *meanes* is pre-
aching, hee did that ; and
the *ship* was a *type* of the
Church ; hee did it there.

Thou

Thou gauest Saint Paul the
lives of all them that sailed
with him; If they had not
bin in the ship with him,
the gift had not exteded
to them. As soone as thy Son
was come out of the ship, im-
mediately there met him out
of the tombs, a man with an
uncleane spirit, and no man
could hold him, no not with
chaines. Thy Son needed
no vse of meanes; yet there
we apprehend the danger
to vs; if we leaue the ship,
the meanes; in this case,
the Physician. But as they
are ships to vs in those
seas,

Act. 27.
24.

Mar 5.2

Act. 27.
31.

seas, so is there a *Ship* to them too, in which they are to stay. Give me leaue O my *God*, to affist my selfe with such a *constru-
ction* of these wordes of thy seruant *Paul*, to the *Centurion*, when the mari-
ners would haue left the *ship*, Except these abide in the *ship*, you cannot be safe; Except they who are our *ships*, the *Physicians*, abide in that which is theirs, & our *ship*, the *truth*, and the *sincere* and *religious* *worship* of thee, & thy *Gos-
pell*, we cannot promise our

our selues, so good safety; for though we haue our
ship, the Physician, he hath
not his ship, Religion; And
meanes are not meanes,
but in their concatenation,
as they depend, and are
chained together. The ships
are great, sayes thy Apo-
stle, but a Helme turnes
them; the men are learned,
but their Religion turnes
their labors to good: And
therefore it was a heauy
curse, when the third part
of the ships perished: It is
a heauy case, where ei-
ther all Religion, or true

Re-

a shewing
of plausion
things together.

Iac. 3.4.

Apo. 8.9

Religion should forsake
many of these *ships*, whō
thou haſt ſent to conuey
vs ouer these *ſeas*. But, O
my *God*, my *God*, ſince I
haue my *ſhip*, & they theirs,
I haue *them*, & they haue
thee, why are wee yet no
neerer land? As ſoone as
thy *Sons* *disciple* had takē
him into the *ſhip*, imme-
diately the *ſhip* was at the
land, whither they went.
Why haue not they and I
this *diſpatch*? Every thing
is immediatly done, which
is done when thou woul-
deſt haue it done. Thy
pur-

70. 6. 21

Purpose terminates euery action, & what was done before that, is vndone yet. Shall that slackē my hope? thy Prophet frō thee, hath forbid it. *It is good that a man should both hope, and quietly wait for the saluatiō of the Lord.* Thou putst off many iudgements, till the last day, many passe this life without any; and shal not I indure the putting off thy mercy for a day? and yet, O my God, thou puttest mee not to that; for the assurāce of future mercy, is present mercy.

Lam. 3.
26.

X

But

*Exo. 13
21.*

16.10.

*Reg.
19.43.*

But what is my assurance now? what is my seale? It is but a *cloud*, that which my *Physicians* call a *cloud*, in that, which giues them their *indicatio*. But a *cloud*? Thy great *seale* to all the world, the *Rain-bow*, that secur'd the world for ever from *drowning*, was but a *reflexion* upon a *cloud*. A *cloud* it selfe was a *pillar* which guided the *church*, and the *glory* of *God*, not only was, but appeared in a *cloud*. Let me return, O my *God*, to the consideration of thy seruant *Eliab*s proceeding,

ceeding, in a time of desperat drought, he bids the looke towards the Sea ; they look, and see nothing. He bids them againe and againe, seuen times : and at the seuenth time, they saw a little cloud rising out of the sea ; and presently they had their desire of Raine. Seuen dayes, O my God, haue we looked for this cloud, & now we haue it, none of thy *Indicatiōs* are fruulous ; thou makest thy signes, scales, & thy seale, effect ; & thy effects, confor-
lation, & restitution, wher-

X 2 soeuē

soeuer thou mayest receiue glory by that way.

19. PRAYER.

O Eternall and most gracious *God*, who hogh thou passedst ouer infinit millions of generatiōs, before thou camſt to a *creation* of this *world*, yet when thou beganſt, didſt neuer intermit that *worke*, but continuedſt day to day, till thou hadſt perfited all the *work*, and deposed it in the *hands* & rest of a *Sabbath*, though thou haue bin pleased to glo-

glorifie thy selfe in a long
exercise of my patience,
with an *expectatio* of thy
declaration of thy selfe in
this my *sicknesse*, yet since
thow hast now of thy
goodnesse afforded that,
which affoords vs some
hope, if that be still *the*
way of thy *glory*, proceed
in *that way*, and perfitt *that*
work, and establish me in
a *Sabath*, & *rest* in *thee*, by
this thy *seale* of bodily *resti-*
tution. Thy *Priests* came
vp to *thee*, by *steps* in the
Temple; Thy *Angels* came
down to *Iacob*, by *steps* vpō

X 3 the

the ladder; we finde no
staire, by which thou thy
selfe cameſt to Adam in
Paradife, nor to Sodome in
thine anger; for thou, and
thou only art able to do all
at once. But, O Lord, I am
not weary of thy pace, nor
weary of mine own pati-
ence. I prouoke thee not
with a praier, not with a
wifh, not with a hope, to
more haste then consists
with thy purpose, nor
look that any other thing
should haue entred into
thy purpose, but thy glory.
To heare thy ſteps, com-

ing

X

ming

ming towards me, is the same comfort as to see thy face present with me; whether thou doe the work of a thousand yeares in a day, or extēd the work of a day, to a thousand yere, as long as thou workest, it is light and comfort. Heauē it selfe is but an extention of the same ioy; & an extēnſiō of this mercy, to proceed at thy leisure, in the way of restitution, is a maniſtatiō of heauen to me here vpon earth. Frō that people, to whom thou appearedſt in ſignes, and in

Types, the *Iewes*, thou art departed, because they trusted in *them*; but from thy *Church*, to whō thou haſt appeared in *thy ſelſe*, in *thy ſon*, thou wilt neuer depart; because we can- not trust *too much* in *him*. Though thou haue affor- ded me theſe ſig-nes of re- ſtitution, yet if I confide in *them*, and begin to ſay, all was but a *natural accidēt*, and *nature* begins to di- charge her ſelf, & ſhe will perfit the *whole worke*, my hope ſhall vanish because it is not in *thee*. If thou ſhoul-

479

shouldest take thy hand
utterly from me, & haue
nothing to do with me,
nature alone were able to
destroy me; but if thou with-
draw thy helping hand, alas
how fruolous are the
helps of nature, how impo-
tent the assistances of Art?
As therefore the morning
dew, is a pawn of the eue-
ning fatnes, so, O Lord, let
this daies confort be the ear-
nest of to morrowes, so far as
may conforme me intirely
to thee, to what end, & by
what way soever thy mer-
cy haue appoyned me.

X 5 20. Id

20. Id agunt. Upon these Indications of digested matter, they preceed to purge.

20. MEDITATION.

Though counsell seeme
or rather to consist of
spiritual parts, than action,
yet actions shew spirit and
the soule of counsell. Coun-
sells are not alwaies deter-
mined in Resolutions; we
cannot alwaies say, This
was concluded; actions are
alwaies determined in
effects; we can say this was
done. The haue lawes their
re-

reuerence, and their maiesty, whē we see the Judge vpō the Bench executing them. Then haue counsels of war their impressions, & their operatiōs, when we see the seale of an army set to thē. It was an ancient way of celebrating the memory of such as deserued well of the State, to afford them that kind of Statuarie representation, which was then called *Hermes*; which was, the head & shoulders of a man, standing upon a Cube, but those shoulders without armes and

and hands. Altogether it figured a *conſtat* *supporter* of the State, by his counſell: But in this *Hieroglyphick*, which they made without hands, they paſſe their conſideration no farther, but that the *Counſellour* ſhould bee without hands, ſo farre, as not to reach out his hand to for-ratne tentations of bribeſ, in matters of Counſell, and, that it was not neceſſary, that the head ſhould imploy his own hand; that the ſame men ſhould ſerue in the execution, which aſſisted

sted in the *cōfēll*; but that there should not belong *hands* to euery *head*, *action* to euery *counsell*, was neuer intended, so much as in *figure*, and *representatiō*. For, as *Matrimonie* is scarce to be called *Matrimony*, where there is a *resolutiō* against the *fruits* of *matrimony*, against the *ha-
uing* of *childre i*, so *coun-
sels* are not *councils*, but *il-
lusions*, where there is *frō* the beginning no *pur-
pose* to execute the *de-
terminations* of those *coun-
sels*. The *arts* and *sciences* are

Agust.

are most properly referred to the *head*; that is their proper *Element* and *Spheare*; But yet the *art* of *proving*, *Logique*, & the *art* of *perswading*, *Rhetorique*, are deduced to the *hand*, & that expressed by a *hand* contracted into a *fist*, and this by a *hand* enlarged, & expanded; and euermore the *power* of *man*, and the *power* of *God* himselfe is expressed so, *All things* are in *his hand*; neither is *God* so often presented to vs, by names that carry our consideration vpon coun-
sell

sel, as vpō executiō of coun-
cell, he oftner is called the
Lord of boſts, than by all o-
ther names, that may be
referred to the other sig-
nification. Herby there-
fore wee take into our
meditation, the slippery
condition of man, whose
happines; in any kinde, the
defect of any oner thing, cō-
ducing to that happines,
may ruine; but it muſt
haue all the pieces to make
it vp. Without couſel, I had
not got thus far; without
action and practiſe, I ſhould
goe no farther itowards
bealtb

health. But what is the present necessary action? purging: A withdrawing, a violating of Nature, a farther weakening: O deare price, & O strange way of addition, to doe it by subtraction; of restoring Nature: to violate Nature; of prouiding strength, by increasing weakenesse. Was I not sicke before? And is it a question of comfort to be asked now, did your Physick make you sicke? Was that it that my Physicke promised, to make mee sicke? This is another step,

vpon

vpon which we may stand, and see farther into the *miserie* of man, the *time*, the *season* of his *Misery*: It must be done now: O ouercumming, ouer-watchfull, ouerdiligent, and ouersociable *miserie* of man, that seldomie comes alone, but then whē it may accompany other *miseries*, & so put one another into the higher *exaltation*, & better *heart*. I am ground eu'en to an *attenuatiō*, and must proceed to *euacuation*, all waies to exhanciation and annihilation.

20. Ex.

20. EXPOSTULATION.

MY God, my God, the
God of Order, but yet
not of Ambition, who as-
signest place to euery one,
but not *contētion* for place,
when shal it be thy plea-
sure to put an end to all
these quarels, for spirituall
precedences? when shall
men leaue their vnchari-
table disputation, which is
to take place, faith or repē-
tance, and which, when
we cōsider faith & works?
The head and the hand to,
are required to a perfitt

n.s.

naturall man; Connell and action too, to a perfitt ciuill, man; faith and works too, to him that is perfittly spirituall. But because it is easily said, *I beleeue*, & because it doth not easily lie in prooffe nor is easily demonstrable by any evi- dence taken frō my heart, (for who sees that, who searches those rolls?) whe- ther I doe beleeue, or no, is it not therfore, O my God, that thou dost so frequēt- ly, so earnestly, refer vs to the hand, to the obseruatiō of actions? There is a lit- tle

Eccl^{is}
11.4.

tle suspition, a little imputa-
tion laid vpon ouer-tedious
and dilatory counsels. Many
good occasions slip away
in long consultations; and
it may be a degree of sloth,
to be too long in mending
nets, though that must be
done. *He that obserueth the
wind, shall not sow, and hee
that regardeth the clouds,
shall not reap;* that is, hee
that is too dilatory, too su-
perstitious in these obserua-
tions, and studies but the
excuse of his owne idlenes
in them; But, that which
the same wise and roiall
ser-

seruant of thine, sayes in another place, all accept, and aske no *comment* vp-
on it, *He becommeth poore,*
that dealeth with a slacke
band, but the hand of the di-
ligent maketh rich; All euill
imputed to the *absence*, al
good attributed to the *pre-*
sence of the hand I know,
my *God*, (and I blesse
thy Name for knowing
it; for all good *knowledge*
is from thee) that thou
considerest the *heart*; but
thou takest not off thine
Eye, till thou come to
the *Hand*. Nay, my *God*,
doth

Prou. 10
4.

Psal. 24.
30.

Exod. 21.
29.

doth not thy spirit intimate, that thou beginnest where we begin, (at least, that thou allowest vs to begin there) whē thou ordiest thine own answer to thine owne question, *Who shall ascend into the hill of the Lord?* Thus bee that bath cleane hands and a pure heart? Dost thou not (at least) send vs, first to the hand? And is not the work of their hands, that declaration of their holy zeale, in the present execution of manifest Idolatry, called a cōfession of themselues, by thy holy

spirit? their hands are called all theselues: for, euen
counsel it selfe goes vnder
that name, in thy Word,
who knowest best how
to giue right names: because
the counsell of the Priests
assisted Dauid, Saul saies,
the hand of the priest is with
Dauid, And that which is
often said by Moses, is ve-
ry often repeated by thy
other Prophets, These and
these things, the Lord spake,
and the Lord said, and the
Lord comanded, not by the
counsels, not by the voice,
but by the hand of Moses,
and

1 Sam.
21.29.

Levi.8
36.

and by the hand of the prophets: Euermore we are referred for our Evidence, of others, and of our selues, to the hand, to action, to works. There is somthing before it, beleeuing; & there is something after it, suf- fering; but in the most e- minent, & obuious, and conspicuous place, stands *doing*. Why then, O my God, my blessed God, in the waies of my spirituall strength, come I so slow to action? I was whipped by thy rod, before I came to con- sultation, to consider my state;

state; and shal I go no farther? As he that would describe a *Circle* in paper, if hee haue brought that *circle* within one *inch* of *finishing*, yet if he remoue his *compasse*, hee cannot make it vp a perfitt *circle*, except he fall to work again, to find out the same *center*, so, though setting that *foot* of my *compasse* vpon *thee*, I haue gone so far, as to the *consideration* of my selfe, yet if I depart frō *thee*, my *center*, al is vnperrit. This proceeding to *action* therfore, is a re-

Y turning

Galen.

turning to thee, and a wor-
king vpon my selfe by thy
Phisicke, by thy purgatiue
physicke, a free and entire
euacuation of my soule by
Confession. The working
of purgatiue phisicke, is vi-
olent and contrary to Na-
ture. O Lord, I decline not
this potion of confession,
how euer it may be con-
trary to a naturall man. To
take physicke, and not accor-
ding to the right method, is
daungerous. O Lord, I decline
not that method in this
physicke, in things that
burthen my conscience, to
make

make my cōfession to him, into whose hands thou hast put the power of abſolution, I know that Phisicke may be made ſo pleafant, as that it may eaſily be taken, but not ſo pleafant as the vertue and nature of the medicine bee extinguiſhed; I know, I am not ſubmi-
ted to ſuch a confeſſion as is a rack and torture of the Conſcience; but I know, I am not exempt from all. If it werei meetly poſſible maticall, left meeſtly indif- ferēt, whether we ſhould take this Phisicke, vſe this

Galen.

Galen.

Psa. 162
12.

confession, or no, a great Physician acknowledges this to haue bin his practise; To minister many things, which he was not sure would do good, but never any other thing, but such as he was sure would doe no harme. The vse of this spirituall Physicke can certainly doe no harme; and the Church hath alwayes thought that it might, and doubtlesse, many humble soules haue foud that it hath done them good. I will therefore take the cup of saluation, and call

Upon

upon thy name; I will fill this cup of compunction, as full as I haue formerly fill'd the *Cups* of wordly confections, that so I may scape the *cup of Malediction*, and irrecoverable destruction that depends upon that. And since thy blessed and glorious Son, being offered in the way to his *Execution*, a cup of *Stupefaction*, to take away the sense of his pain, (a charity afforded to condemned persons ordinarily in those places, and times) refused that

Mar. 15
23.

Y 3

ease,

ease, and embraced the
whole torment, I take not
this Cup, but this vessel
of mine owne sinnes, in-
to my contemplation, and
I powre them out heere
according to the Motions
of thy holy Spirit, and any
where, according to the
Ordinances of thy holy
Church.

20. PRAYER.

O Eternall, and most
gracious God, who
having married Man, and
Woman together, & made
them

them one *flesh*, wouldest haue them also, to become one *soule* so, as that they might maintaine a *sympathy* in their *affectiones*, and haue a *conformity* to one another, in the *accidēts* of this *world*, good or bad, so having married this *soule* and this *body* in mee, I humbly beseech thee, that my *soule* may look; and make her vle of thy mercifull *proceedings* towards my *bodily restitution*, and go the same way to a *spirituall*. I am come by thy goodnesse,

nesse, to the vse of thine
ordinary meanes of my
body, to wash away thise
peccant humors, that endā-
gered it, I haue, O Lord, a
Riuier in my body, but a
Sea in my soule, and a Sea
swolne into the depth of
a Deluge, aboue the Sea.
Thou haft raised vp cer-
taine *hills* in mee hereto-
fore, by which I might
haue stood safe, frō these
inundations of sinne. Euen
our Naturall faculties are
a *hill*, and might preserue
vs from some sinne. Edu-
cation, study, obseruation,

ex-

example, are hills too, and
mights prectue vs from
somes. Thy, Church, and
thy Word, and thy Sa-
craments, and thine Or-
dinances are hills, aboue
these, thy Spirit of Re-
morse, & Compunction, and
repentance for former sin,
are hills too, and to the
top of all these hills, thou
hast brought mee heere-
before; but this *Deluge*,
this *Inundation*, is got a-
boue all my *Hills*; and
I haue sinned and sin-
ned, and multiplied sinne
to sinne, after all these thy

assistances against sinne,
and where is there water
eough to wash away
this deluge? There is a red
Sea, greater then this Ocean,
and there is a little
Spring, through which
this Ocean may powre it
selfe into that red Sea. Let
thy spirit of conuincion
and sorrow passe all my
sinnes through these eyes,
into the wounds of thy
Son, and I shall be cleane,
and my soule so much
better purged than my
body, as it is ordained for
better, and a longer life.

21 --- Atque annuit Ille,
Qui, per eos, clamat, Linquas
iam, Lazare, lectum.

God prospers their practise, and
hee, by them, calls Lazarus
out of his tombe, mec out of
my bed.

21. MEDITATION.

IF man had been left
alone in this world, at
first, shall I think, that he
would not haue fallen?
If there had been no Wo-
man, would not man haue
serued, to haue been his
owne Tempter? When I
see him now, subiect to
infi-

infinite weaknesses, fall into infinite sinne, without any forrain tentations, shall I thinke, he would haue had none, if he had beene alone? God saw that Man needed a *Helper*, if he should be well but to make *Woman* ill, the *Devill* saw, that there needed no third. When God and we were alone, in *Adā*, that was not enough; when the *Devill* and we were alone, in *Eue*, it was enough. O what a *Giant* is man, when he fights against himselfe, & wha-

a Dwarfe, when he needs, or exercises his owne assistance for himselfe? I cannot rise out of my bed, till the Physician enable me, nay I cannot tell, that I am able to rise, till hee tell mee so. I doe nothing, I know nothing of my selfe: how little, and how impotent a piece of the world, is any Man alone? & how much lesse a piece of himselfe is that Man? So little, as that whē it fals out, (as it fals out in some cases) that more misery, and more

op-

oppression, would be an ease to a man, hee cannot giue himselfe that miserable addition, of more misery; A man that is pressed to death, and might be eased by more weights, cannot lay those more weights vpon himselfe: Hee can sin alone, and suffer alone, but not repent, not be absolved, without another. Another tells mee, I may rise; and I doe so. But is euery rasing a preferment? or is euery present preferment a station? I am readier to fall to the Earth now

ndw I am vp, then I was
when I lay in the bed: O
pernot ~~Se~~ way, the regular mo-
tion of Man; euен rising it
selfe is the way to Ruine.
How many men are rai-
sed, and then doe not fill
the place they are raised
to? No Corner of any
place can be emptie, there
can be no vacuitie; If that
Man do not fill the place,
other men wil; complaints
of his insufficiencie will
fill it; Nay, such an abhor-
ring is there in Nature, of
vacuitie, that if there bee
but an imagination of not
filling

filling, in any man, that
which is but imagination
neither will fill it, that is,
rumour and voice, and it
will bee giuen out, (vpon
no ground, but imagination,
and no man knows,
whose imagination) that he
is corrupt in his place, or
insufficiēt in his place, and
another perpared to suc-
ceed him in his place. A
man rises, somtimes, and
stands not, because hee
doth not, or is not beleev-
ued to fill his place; and
sometimes he stands not,
because hee over-fills his
place:

place : He may bring so much *Vertue*, so much *Justice*, so much *integritie* to the place as shàll *spoile* the place, *burthen* the place ; his *integritie* may be a *Libell* vpon his *Predecessor*, and cast an *infamy* vpon him ; and a *burden* vpon his *successor*, to proceed by *Example*, and to bring the place it selfe, to an *under-value*, and the *market* to an *uncertainty* I am *up*, & I seeme to *stand*, and I goe *round*, and I am a *new Argument* of the *new Philoſophy*,

phy, that the *earth* moues round; why may I not beleue, that the *whole earth* moues in a *round motion*, though that seeme to me to stand when as I seeme to stand to my *company*, and yet am carried, in a *giddy*, and *circular motion*, as I stand? Man hath no *center*, but *miserie*; *there* and onely *there*, he is *fixt*, and sure to find him selfe. How little soeuer he be *raised*, he moues, and moues in a *circle* *giddily*; and as in the *Heauens*, there are but a few *circles*, that

lorned wod in
dylxow my.

that go about the whole world, but many *Epicles*, and other lesser *Circles*, but yet *Circles*, so of those men, which are raised, and put into *Circles*, few of them moue from place to place, and passe through many and beneficiall places, but fall into little *Circles*, and within a step or two, are at their end, and not so well, as they were in the *Center*, from which they were raised. Euery thing serues to exemplifie, to illustrate mans misery. But I neede
goe

goe no farther, than my selfe; for a long time, I was not able to rise; At last, I must be raised by others; and now I am up, I am ready to sinke lower than before.

21. EXPOSTVULATION.

MY God, my God, how large a glasse of the next *World* is this? As wee haue an *Art*, to cast from one glasse to another, and so to carry the *Species* a great way off, so haft thou, that way, much more; wee shall haue

haue a *resurrection* in *heauen*; the knowledge, of that thou casted by another *glasse* vpon vs here; we feele that wee haue a *resurrection* from *sin*, and that by another *glasse* too; wee see wee haue a *Resurrection* of the *body*, from the *miseries* and *calamitis* of this life. This *Resurrection* of my *body*; shewes mee the *Resurrection* of my *soule*; and both *heere* seuerally, of both together *heereafter*. Since thy *Martyrs* vnder the *altar*, presse thee with their

their sollicitation for the
Resurrection of the bodie
to glory, thou wouldest
pardon mee, if I should
preesse thee by Prayer, for
the accomplishing of this
Resurrection, which thou
hast begun in mee to
healih. But, O my God, I do
not aske, where I might
aske amisse, nor beg that
which perchance might
be worlē for me. I haue
a Bed of sinne; delight in
sinne, is a bed; I haue a
graue of sinne; sencelesnesse
in sinne, is a graue; & where
Lazarus had been four
dayes,

Job. 11.

14.

dayes, I haue been fiftie
yeares, in this putrifaction;
Why dost thou not call
me, as thou diddest him,
with a loud voice, since my
Soule is as dead as his Bo-
dy was? I need thy thun-
der, O my God; thy musicke
will not serue me. Thou
hast called thy seruants,
who are to worke vpon
vs, in thine *Ordinance*, by
all these lowd *Names*,
Winds, and *Chariots*, and
falls of waters; where thou
wouldest be heard, thou
wilt be heard. When thy
Son concurred with thee,
to

10.12,
28.

Mat. 27
49.50.

to the making of Man,
there it is but a *speaking*,
but a *saying*; There, O bles-
sed and glorious Trinitie,
was none to heare, but
you three, and you easily
heare one another, because
you say the same thingz.
But when thy Son came
to the worke of Redemp-
tion, thou spakest and they
that heard it tooke it for
thunder; and thy Son him-
selfe cried with a loud voice
vpon the Crosse, twice, as
he, who was to prepare
his cōming, John Baptist,
was the voice of a cryer,
and

and not of a whisperer.
Still, if it be thy voice, it is
a loud voice; These words
saies thy Moses, Thou spo-
keſt with a great voice, and
thou addeſt no more, ſayes
hee there; That which
thou haſt ſaid, is euident,
& it is euident, that none
can ſpeake ſo loud; none
can bind vs to heare him,
as we muſt thee. The moſt
high vttered his voice: What
was his voice? The Lord
thundred from heauen, it
might be heard; But this
voice, thy voice, is alſo a
mighty voice; not onely

Dent. 5.

22.

2. Sam.

23. 14.

Psal. 68.

33.

Z

migh-

mighty in power, it may be heard, nor mighty in obligation, it should be heard, but mighty in operation, i, will be heard: and therefore hast thou bestowed a whole Psalme vpon vs to lead vs to the cōsideration of thy voice. It is such a voice, as that thy Sonne saies, the dead shal heare it? & thats my state; And why O God, dost thou not speake to me, in that effe-
tual loudnes? S. John heard a voice, and he turned about to see the voice: somtimes we are to curious of the in-

Psal. 29.

Job. 5.2.

*Apo. 1.
12.*

instrument, by what man
God speaks; but thou spea-
kest lowdest, when thou
speakest to the heart. There
was silence, and I heard a
voice, saies one, to thy ser-
vant Job. I hearken after
thy voice, in thine ordinan-
ces, and I seeke not a whi-
spering in Conuēticles; but
yet, O my God, speak louder,
that so, though I do heare
thee now, thē I may heare
nothing but thee. My sinnes
crie aloud; Cains murther
did so; my afflictions crie
aloud; The flouds haue lif-
tēd vp their voice, (and wa-

Job. 4.16

Psal. 93.
3.4.

Ecclm.

8.8.

ters are afflictions) but thou, O Lord, art mightier, than the voice of many waters; than many temporall, many spirituall afflictions, than any of either kinde; and why dost thou not speak to me in that voice? what is man, & whereto serueth he? what is his good and what is his euill? My bed of sinne is not euill, not desperatly euil, for thou dost call me out of it; but my rising out of it is not good, not perfittly good if thou call not louder, and hold mee now I am vp, O my God,

I

I am afraid of a fearefull application of those words, *when a man hath done, then he beginneth*; when his *body* is vnable to *sin*, his *sinfull memory* sins ouer his old sinnes againe; and that which thou wouldest haue vs to remember for *cōpunction*, wee remember with delight. *Bring him to mee in his bed, That I may kill him* sayes Saule of Dauid; *Thou hast not sayd so, that is not thy voyce.*

Loash his owne seruants
slew him, when hee was

Ibid. v.7

1 Sam.
26.15.

2 Chro.
26.25

Amos
3.12.

sick in his bed; Thou hast not suffred that, that my seruants should so much as neglect me, or be weary of me in my sicknes. Thou threatnest; that as a shep-herd takes out of the mouth of the Lyon, two legs, or a piece of an eare, so shall the children of Israel, that dwel in Samaria, in the corner of a bed, and in Damascus, in a couch be taken away: that euen they that are secure from danger, shal perish; How much more might I, who was in the bed of death, die? But thou hast not

not so dealt with me. As
they brought our sick persōs
in beds that thy seruant Pe-
ters shadow might ouer-sha-
dow them; thou hast, O my
God, ouer-shadowed me,
refreshed me, but when
wilt thou do *more*? when
wilt thou do *all*? when
wilt thou speake in thy
loud voice? whē wilt thou
bid me take up my bed &
walke? As my bed is my
vffections, when shall I
beare them so as to sub-
due them? As my bed is
my *afflictions*, when shal
I beare them so, as not to

Ma.9.6

Z4 mur-

murmure at them ? when
shall I take vp my bed and
walke? not lie downe vpon
it, as it is my pleasure, not
sinke vnder it, as it is my
correction? But O my God,
my God, the God of all
flesh, & of all spirit too, let
me be content with that
in my fainting spirit,
which thou declarest in
this decayed flesh, that as
this body is content to sit
still, that it may learne to
stand, & to learne by stan-
ding to walke, & by walk-
ing to trauell, so my soule
by obeying this thy voyce
of

of *rising*, may by a farther
and farther grouth of thy
grace proceed so, and bee
so established, as may re-
move all *suspitions*, all
jealousies betweene thee
and mee, and may speake
and beare in such a voice,
as that still I may bee
acceptable to thee and
satisified from thee?,

21. PRAYER.

O Eternall and most
gratiouse God, who
hast made *little* things to
signifie *great*, & conuaid
the *infinite* merits of thy

Son in the water of Baptisme, and in the Bread and wine of thy other Sacrament, vnto vs, receiue the sacrifice of my humble thankes, that thou haft not onely afforded me, the ability to rise out of this bed of wearines & discomfort, but haft also made this bodily rising, by thy grace, an earnest of a second resurrection from sin, and of a third, to everlasting glory. Thy Sonne himselfe, alwayes infinite in himselfe, and incapable of addition, was yet pleased

sed to grow in the *virgins* wombe, and to grow in stature, in the sight of men.

Thy good purposes vpō me, I know, haue their determination and perfectiōn, in thy holy will vpon me; there thy grace is, and there I am altogether; but manifest them so vnto me, in thy seasons, and in thy measures and degrees, that I may not only haue that *comfort* of knowing thee to be *infinitely good*, but that also of finding thee to be euery day *better and better* to me: and that

that as thou gauest Saint Paul, the Messenger of Satan, to humble him so, for my *humilation*, thou maiest giue methy selfe, in this knowledge, that what *grace* soeuer thou afford me to *day*, yet I shold perish *to morrow*, if I had not had *to morrowes grace* too. Therefore I begge of thee my *daily bread*; and as thou gauest me the *bread of sorow* for many dayes, and since the *bread of hope* for some; and this day the *bread of possessing*, in *rising* by that *strength*, which thou

thou the God of al streghth
haſt infuſed into me, ſo,
O Lord, continue to me
the bread of life; the ſpiritu-
al bread of life, in a faithful
aſſurance in thee; the ſa-
cramentall bread of life, in
a worthy receiuing of
thee; and the more reall
bread of life, in an euer-
laſting vniōn to thee, I
know, O Lord that
when thou haſt created
Angels, and they ſaw
thee produce foule, and
fish, and beaſts, and
wormes, they did not im-
portune thee, and ſay
ſhall

shall we haue no better
Creatures than these, no
better *Companions* than
these; but staied thy *lei-
sure*, & then had man de-
liuered ouer to the, not
much inferiour in *na-
ture* to themselues. No
more doe I, O God,
now that by thy *first
mercy*, I am able to *rise*,
Importune thee for pre-
sent confirmation of
health; nor now, that
by thy *mercy*, I am
brought to see, that thy
correction hath wrought
medicinally vpon mee,
presume

presume I vpon that *spirituall strength* I haue; but as I acknowledge, that my *bodily strength* is subiect to euery *puffe of wind*, so is my *spirituall strength* to euery *blast of vanity*. Keepe me therefore still, O my gracious God, in such a *proportion* of both *strengths*, as I may still haue somthing to thank thee for, which I haue *received*, and still somthing to *pray for*, and aske at thy hand.

22. Sit morbi somes tibi cura;

The Phisicians consider the root and occasion, the embers and coales, and fuell of the disease, and seek to purge or correct that.

22. MEDITATION.

HOW ruinous a farme hath man taken, in taking himselfe? how ready is the house euery day to fall downe; how is all the ground ouerspread with weeds, all the body with diseases? where not only euery turfe, but euery stone beares weedes; not onely

onely euery *muscle* of the *flesh*, but euery *bone* of the *body*, hath some *infirmitie*; euery little *flint* vpon the *face* of this *soile*, hath some *infectious weede*, euery *tooth* in our *head*, such a *paine*, as a *constant man* is *afraid* of, & yet *ashamed* of that *feare*, of that *sense* of the *paine*. **How deare**, and **how often** a *rent* doth *man* pay for his *farme*? he *payes twice a day*, in *double meales*, and *how little time* he hath to *raise his rent*? **How many bo-ly dayes** to call *him* from *his*

his labour? Euery day is halfe holy-day, halfe spent in sleep. What reperations and subsidies, & contributions he is put to, besides his rent? What medecines besides his dyet? & what Inmates he is fain to take in, besides his own family, what infectious diseases frō othermen. Adam might haue had Paradise for dressing and keeping it; & then his rent was not improved to such a labour, as would haue made his brow sweat; & yet he gaue it ouer, how far greater a rent

rent doe we pay for this
farme, this *body*, who pay
our *selues*, who pay the
farme it selfe, and cannot
liue vpon it? Neither is
our *labour* at an end, whē
we haue cut down some
weed, assoone as it sprung
vp, corrected some *violet*
and dangerous *accidēt* of
a *disease*, which would
haue destroyed *speedily* ;
nor whē we haue pulled
vp that *weed* frō the very
root, recovered entirely &
soundly, frō that *particular*
disease ; but the whole
ground is of an *ill nature*,
the

the whole soile ill disposed; there are inclinatiōs, there is a propensesse to diseases in the body, out of which without any other disorder, diseases wil grow, & so we are put to a continuall labour vpon this farme; to a continuall study of the whole complexion and constitution of our body. In the distempers & diseases of soiles, sourenes, drines, weeping, any kinde of barrennes, the remedy & the physicke, is, for a great part; sometimes in themselves; sometime the very situation

situation releuees them, the banger of a hill, will purge and vent his own malignant moisture; & the burning of the vpper turfe of some ground (as health from cauterizing) puts a new and a vigorous youth into that soile, and there rises a kind of Phænix out of the ashes, a fruitfulnes, out of that which was barren before, & by that, which is the barrennes of all, ashes. And wher the ground cannot giue it selfe Physicke, yet it receiues Physicke from other

a bruying
soarid w.

ther grounds, from other soiles, which are not the worse, for hauing contributed that help to the, from *Marle* in other *hils*, or frō *slimy sand* in other *shores*: *grounds* help them-selues, or hurt not other *grounds*, frō whence they receiue *helpe*, But I haue taken a *farne* at this *hard rent*, & vpon those *beauy couenāts*, that it can afford it selfe no *helpe*; (no part of my *body*, if it were cut off, would cure another part; in some cases it might *preserue* a sound part,

part, but in no case recover an infected) and, if my body may haue any phisick, any medicine from another body, one man frō the flesh of another man (as by Mummy, or any such composition,) it must bee from a man that is dead, and not, as in other soiles, which are neuer the worse for contributing their Marle, or their fat slime to my ground, There is nothing in the same man, to help man, nothing in mankind to help one another, (in this sort, by way of

of Physicke) but that hee
who ministers the helpe, is
in as ill case, as he that
receiues it would haue
beene, if he had not had
it; for he, from whose body
the Phisicke comes is
dead. When therefore I
tooke this farme, vnder-
tooke this body, I vnder-
tooke to draine, not a ma-
rish, but a mote, where
there was, not water
mingled to offend, but all
was water; I vndertooke
to perfume dung, where
no one part, but all was
equally vnsauny; I vnder-
tooke

ooke to make such a thing *wholesome*, as was not *poison* by any manifest quality, *intense heat*, or *cold*, but *poison* in the *whole substance* and in the *specifique forme* of it. To cure the *sharpe accidents* of *diseases*, is a great worke; to cure the *disease it selfe*, is a greater; but to cure the *body, the root, the occasiō* of *diseases*, is a worke refer-
ued for the great *Physitian*, which hee doth ne-
uer any other way, but by *glorifying these bodies* in the next world.

Ab 22.Ex-

22 EXPOSTULATION.

MY God, my God, what am I put to, when I am put to consider, and put off, the root, the fuell, the occasion of my sicknes? What *Hypocrates*, what *Galen*, could shew mee that in my *body*? It lyes deeper than so; it lies in my *soule*: and deeper than so; for we may wel consider the *body*, before the *soule* came, before *inanimation*, to be without sinne; & the *soule* before it come to the *body*, before that *inf*
ection,

fection, to be without sinne; sinne is the root, and the fuel of all sicknes, and yet that which destroies body and soule, is in neither, but in both together; It is in the vnion of the body & soule; and, O my God, could I prevent that, or can I dissolue that? The root, and the fuel of my sicknes, is my sinne; my actuall sin; but euen that sinne hath another root, another fuel, or i-
ginall sin; and can I deuest that? Wilt thou bid me to seperate the leuen, that a lumpe of dow hath re-

Aaz ceiued,

ceiued, or the *salt*, that the water hath contracted, from the *sea*? Dost thou looke, that I should so looke to the *fuell*, or *embers of sinne*, that I neuer take fire? The whole world is *a pile of fagots*, vpon which we are laid, & (as though there were no other) wee are the *bellowes*. *Ignorance blowes the fire*, *He that touched any unclean thing*, though he knew it not, became *unclean*, & *a sacrifice was required*, (therefore a sin imputed) *though it were done in ignorance*.

Leu. 5.2

Num.
15.22.

rance? Ignorance blowes this coale, but the knowledge much more; for, there are that know thy iudgements, and yet not only do, but haue pleasure in others, that doe against the. Nature blowes this coale; By nature we are the children of wrath: and the Law blowes it, thy Apostle Saint Paul, found, That Sinne tooke occasion by the Law, that therefore because it is forbidden, we do some things. If wee breake the Law, wee sinne; Sinne is the transgression of the Lawe;

Rom. 1.

32.

Eph. 2.3

110.3.4.

Aa3

And

Rom. 7

23.

Jere. 67.

7.26.

Jacob. I

14.

And sinne it selfe becomes a Law in our members. Our fathers haue imprinted the seed, infused a spring of sin in vs: As a fountaine casteth out her waters, we cast out her wickednes; but we haue done worse than our fathers. Wee are open to infinite temptations, and yet, as though we lacked, we are tempted of our own lusts. And not satisfied with that, as though we were not powerfull enough, or cuning enough, to demolish, or vndermine our selues, whē we our selues haue

haue no pleasure in the sinne, we sinne for others sakes. When *Adam* sinned for *Eues* sake, and *Salomon* to gratifie his wiues, it was an uxorious sinne: when the *Judges* sinned for *Iezabels* sake, and *Iaob* to obey *Dauid*, it was an ambitious sin: when *Pilat* sinned to humour the people, and *Herod* to giue farther contentment to the *Iewes*, it was a popular sin: Any thing serues, to occasion sinne, at home, in my bosome, or abroad, in my marke, & ayme; that which

*Gen. 3.6.**1. Reg.**11.3.**1 Reg. 21**1 Par.**22.3.**Lac. 23.**23.**Act 12.**3.*

Eph. 4,
3.2.

2 Cor.
5.7.

I am, & that which I am not, that which I would be, proues coales and embers, and fuel, and bellowes to sinne; and dost thou put me, O my God to discharge my selfe, of my selfe, before I can be well? When thou bidst mee to put off the old Man, dost thou meane not only my old habits of actuall sinne, but the oldest of all; originall sin? When thou bidst me purge out the leauen, doest thou mean, not only the low renesse of mine own ill contracted customes, but

but the innate *tincture* of
sin, imprinted by *Nature*?
How shall I doe that
which thou requirest,
& not *falsifie* that which
thou hast *said*, that *sin* is
gōe ouer al? But, O my God,
I presse thee not, with
thine owne text, without
thine owne cōment; I know
that in the state of my *bo-*
dy, which is more *discer-*
nible, thā that of my *soule*,
thou doest *effigiate* my
Soule to me. And though
no *Anatomist* can say, in
disecting a *body*, here lay
the *coale*, the *fuell*, the

occasion of all bodily *diseases*, but yet a man may haue such a knowledge of his owne cōstitution, and bodily inclination to *diseases*, as that hee may prevent his *danger* in a great part: so though we cannot assigne the place of *originall sin*, nor the *nature* of it so *exactly*, as of *actnall*, or by any diligēce deuest it, yet hauing *washēd* it in the *water* of thy *Baptisme*, wee haue not only so cleansed it, that we may the better looke vpon it, and *discerne* it, but

but so *weakned* it, that
howsoeuer it may retain
the *former nature*, it doth
not retaine the *former*
force, and though it may
haue the *same name*, it
hath not the *same venom*.

22. PRAYER.

O Eternall and most
gracious God, the God
of *security*, and the *enemy*
of *security* too, who
woldest haue vs alwaies
sure of thy *loue*, and yet
wouldest haue vs al-
waies *doing something* for
it,

it, let me alwayes so apprehend thee, as present with mee, and yet so follow after thee, as though I had not apprehended thee. Thou enlargeth *Ezechias* lease for fifteen yeres; thou renewest *Lazarus* his lease, for a time, which we know not: But thou didst neuer so put out any of these fires, as that thou didst not rake vp the embers, and wrap vp a future mortality in that body, which thou hadst thē so reprimed. Thou proceedest no otherwise in our soules,

soules, O our good, but fearfull God: thou pardonest no sin so, as that that sinner can sin no more; thou makest no man so acceptable, as that thou makest him *impeccable*. Though therfore it were a diminution of the largenes, & derogatory to the fulnesse of thy *mercy*, to locke backe vpon those sinnes which in a true *repentance*, I haue buried in the wounds of thy Sonne, with a *jealous* or *suspicious* eye, as though they were now my sinnes, when I had so

trans-

transferred them vpon
thy Sonne, as though they
could now bee raised to
life againe, to condemne
me to death, when they
are dead in him, who is
the fountaine of life; yet
were it an *irregular anticipatiō*, and an *insolent presumptiō*, to think that thy
present mercy extended to
all my *future sins*, or that
there were no *embers*, no
coales of *future sinnes* left
in me. Temper therefore
thy mercy so to my *seule*,
O my God, that I may
neither decline to my
faint

faintnesse of spirit, in suspecting thy *mercy* now, to be lesse *hearty*, lesse *sincere*, than it vses to be, to those who are perfittly reconciled to thee, nor *presume* so of it, as either to thinke this present *mercy* an *antidote* against all *peysons*, and so expose my self to *tentations*, vpon confidence that this thy *mercy* shall *preserue* me, or that when I doe cast my selfe into *new sins*, I may haue *new mercy* at any time, because thou didst so easily afford me *th* .

23---Metusque, Relabi.

*They warne me of the fearefull
danger of relapsing.*

23. MEDITATION.

IT is not in *mans body*,
as it is in the *Citie*, that
when the *bell* hath rung,
to couer your *fire*, & take
vp the *embers*, you may lie
down, & sleep without
feare. Though you haue
by *phisick* and *dyet*, raked
vp the *embers* of your *diseas*e,
stil there is a feare of
a *relapse*; and the greater
danger is in that. Euen in

plea-

pleasures; and in *paines*, there is a *proprietary*, a *mem-
um & tuum*; and a man is most affected with that *pleasure* which is *his*, *his* by former enjoying and experience, and most intimidated with those *paines* which are *his*, *his* by a wofull sense of the, in former afflictions. A *covetous person*, who hath preoccupied all his sens-
es, filld all his capacities, with the *delight of gathe-
ring*, wonders how any man can haue any *taste* of any *pleasure* in any open-

opennesse, or liberalitie; So also in bodily paines, in a fit of the stone, the Patient wondereth why any man should call the *Gout* a paine: And he that hath felt neither, but the *tooth-ach*, is as much afraid of a fit of that, as either of the other, of either of the other. *Diseases*, which we never felt in our selues, come but to a *compassion* of others that haue indured them; Nay, *compassion* it selfe, comes to no great degree, if we haue not felt in some proportion, in our selues,

selues, that which we lament and condole in another. But whē we haue had thofe torments in their *exaltation*, our selues, wee tremble at *Relapse*. When we must pant thorough al thofe fiery heats, and faile thorow al thofe ouerflowing sweats, when we must watch through all thofe long *nights*, and mourne through all thofe long *daies* (*daies & nights*, so long as that *Nature* her selfe shall seeme to bee periuerted, and to haue put the *longest day*, & the *longest*

gest night, which shold be six months a funder, into one naturall, vnnaturall day) whē we must stand at the same bar, expect the return of *Physicians* from their *consultations*, and not be sure of the same *verdict*, in any good *Indications*, when we must goe the same *way ouer again*, and not see the same *issue*, this is a *state*, a *condition*, a *calamity*, in respect of which, any other *sicknes* were a *conualescence*, and any greater, *lesse*. It addes to the *affliction*, that *re-lapses*

lapses are, (and for the most part iustly) imputed to *our selues*, as occasioned by some *disorder* in vs; & so we are not only *passiue*, but *actiue*, in our owne *ruine*; we doe not only stand vnder a *falling house*, but *pull* it downe vpon vs; and we are not only *executed*, (that implies *guiltiness*) but wee are *executioners*, (that implies *dishonor*;) and *executioners of our selues*, (and that implies *impietie*.) And wee fall from that *comfort* which we might haue

haue in our first sicknes, from tha: meditation; Alas, how generally miserable is man, and how subiect to diseases, (for in that it is some degree of comfort, that wee are but in the state common to all) wee fall, I say, to this discomfort and selfe accusing, & selfe condemning; Alas, how vnprouident, and in that, how vnthankfull to God and his instruments am I in making so ill vse of so great benefits, in destroying so soone, so long a worke, in relapsing, by my disorder, to that from which

they

they had deliuered me; and so my meditation is feare-
fully transferred frō the
body to the *mind*, & from
the consideration of the
sicknes, to that sinne, that
sinful carelesnes, by which
I haue occasioned my *re-
lapse*. And amongst the
many *weights* that aggra-
vate a *relapse*, this also is
one, that a *relapse* pro-
ceeds with a more vio-
lent dispatch, and more
irremediably, because it
finds the *country* *weakned*,
& *depopulated* before. Up-
on a sicknes, which as yet

ap-

appeares not, wee can scarce fix a feare, because wee know not what to feare; but as feare is the busiest, and irksomest affection, so is a relapse; which is still ready to come) into that, which is but newly gone, the neerest obiect, the most immediate exercise of that affection of feare.

23. EXPOSTVULATION.

MY God, my God, my God, thou mighty Father; who hast bin my Physician; Thou glorious Son,

Son, who hast bin my phisickē; thou blessed Spirit, who hast prepar'd and ap-plied all to me, shal I alone be able to ouerthrow the worke of all you, and relapse into tholē spirituall sicknesse, from which infinit mercies haue with drawne mee? Though thou, O my God, haue filled my measure with mercy, yet my measure was not so large, as that of thy whole people, the Nation, the numerous and glorious Nation of Israel; and yet how often, how

B b often

often did they fall into *relapses*? And then, where is my *assurance*? How easily thou passedst ouer many other sins in them, and how vehemently thou insistedst in those, into which they so often *relapsed*; those were their *murmurings* against thee, in thine *Instruments*, and *Ministers*, and their turnings vpon other gods, and embracing the *Idolatries* of their *neighbors*. O my *God*, how *slipperie* a way, to how *irrecoverable* a bottoime, is *murmuring*?

ring? and how neere thy selfe he comes, that mur-
mures at him, who comes from thee? The Magistrat
is the garment in which thou apparellest thy selfe;
and he that shoots at the cloathes, cannot say, hee
meant no ill to the man.
Thy people were fearefull
examples of that; for, how
ofte did their murmuring
against thy Ministers, end
in a departing from thee?
when they would haue
other officers, they would
haue other gods; and still
to dayes murmuring, was

to morrowes Idolatry ; As
their murmuring induced
Idolatry, and they relapsed
often into both, I haue
found in my selfe, O my
God, (O my God, thou
hast found it in me, and
thy finding it, hath shew-
ed it to me) such a trā-
migation of sin, as makes
me afraid of relapsing too.
The soule of sin, (for wee
haue made sinne immor-
tall, and it must haue a
soule) the soule of sinne, is
disobedience to thee ; and
when one sinne hath bin
dead in mee, that soule
hath

hath passed into another sinne. Our youth dies, and the sinnes of our youth with it; some sinnes die a violent death, and some a naturall, pouertie, penury, imprisonment, banishment, kill some sinnes in vs, and some die of age; many waies we become unable to do that sin, but still the soule liues, and passes into another sinne; and that, that was licentiousnesse, growes ambition, and that comes to indeuotion, and spirituall coldnesse; wee haue three

B b 3 liues,

liues, in our state of sinne; and where the sinnes of youth expire, those of our middle yeres enter, & those of our age after them. This *Transmigration* of sinne, found in my selfe, makes mee afraid, O my God, of a *relapse*: but the occasion of my feare, is more pregnant than so; for, I haue had, I haue multiplied *relapses* already. Why, O my God, is a *relapse* so odious to thee? Not so much their *murmuring*, & their *idolatry*, as their *relapsing* into those sinnes,

sinnes, seemes to affect thee, in thy disobedient people. *They limited the holy One of Israel,* as thou complainest of them: That was a *murmuring*; but before thou chargest them with the *fault it selfe*, in the same place, thou chargest them, with the *iterating, the redoubling* of that *fault*, before the *fault* was named; *How oft did they prouoke mee in the wilderness; and grieue me in the Desart?* That which brings thee to that exasperation against them, as

Psal. 78.

41.

B b 4 to

Num. 14.
22.Jos. 23.
12.

to say, that thou wouldest
breake thine owne oath, ra-
ther than leaue them vn-
punished, (They shall not see
the land, which I sware vnto
their fathers (was because
they had tempted thee tenne
times, infinitly; vpon that,
thou threatnest with that
vehemency, if you doe in any
wise goe back, know fir a
certainty, God will no more
driue out any of these nations
from before you; but they
shall be snares, & traps vnto
you, and scourges in your
sides, & thorns in your eyes,
till yee perish. No tongue,
but

but thine owne, O my God, can expresse thine indignation, against a Nation relapsing to Idolatry. Idolatry in any Nation is deadly; but when the disease is complicated with a relapse (a knowledge and a Profession of a former recovery) it is desperate: And thine anger works, not onely where the evidence is pregnant, and without exception, (so thou saiest, when it is said, That certaine Men in a Citie, haue withdrawne others to Idolatry, and that

Deut.23
12.

B b 5 in-

Jof. 22.
11.

I. 12.

inquiry is made, and it is found true, the citie, and the inhabitants, and the cattell are to bee destroyed) but whete there is but a *suspition, a rumour, of such a relapse to Idolatry*, thine anger is awakened, and thine indignation stirred. In the gouernmēt of thy seruant Iosua, there was a voice, that Ruben & Gad, with those of Manasseh, had built a new Altar. Israel doth not send one to enquire; but the whole Congregation gathered to go vp to warre against them; and there

there went a prince of euery Tribe : And they obieet to them, not so much their present declination to Idolatry, as their relapse ; is the iniquity of Peor too little for vs ? An idolatry formerly committed, & punished with the slaughter of twenty four thousand delinquents. At last Reuben, & Gad satisfie them, that that altar was not built for Idolatry, but built as a paterne of theirs, that they might thereby professe themselues to be of the same profession, that they were ;

Num. : 5
4.

were; and so the Army re-
turned without blood. Even where it comes
not so far, as to an *actual*
relapse into *Idolatry*, thou,
O my God, becomest sen-
sible of it; though thou,
who feest the heart all
the way, preuentest all
dangerous effects, where
there was no *ill meaning*,
how euer there were oc-
casion of *suspitious rumors*,
giuē to thine *Israel*, of re-
lapsing. So odious to thee, &
so *aggravating* a weight
vpon sin, is a *relapse*. But,
O my God, why is it so?

soodious? It must be so, because he that hath sinned, and then repented, hath weighed God and the Denill in a ballance; he hath heard God and the Denill plead; & after hearing, giuen iudgment on that side, to which he auberes, by his subsequēt praēlise; if he returne to his sinne, he decrees for Satan, he prefers sin before grace, & Satan before God; & in contempt of God, declares the pre-cedency for his aduersarie: and a contempt wounds deeper than an iniury; a

Tertull.

re-

relapse deeper, than a blasphemey. And when thou hast told mee, that a relapse is more odious to thee, need I aske why it is more dāgerous, more pernicious to me? Is there any other measure of the greatnessse of my danger, than the greatnes of thy displeasure? How fitly, and how fearefully hast thou expressed my case, in a storne at sea, if I relapse? (They mount vp to heauen, and they goe downe againe to the depth:) My sicknesse brought me to thee in re-
pen-

penitance, and my relapse
hath cast me farther frō
thee: The end of that man
shal be worse than the begin-
ning sayes thy Word, thy
Sonne; My beginning was
sicknes, punishment for sin;
but a worse thing may fol-
low, sayes he also, if I sinne
again: not onely death,
which is an end, worse
than sicknes, which was
the beginning, but Hell,
which is a beginning
worse than that end. Thy
great seruant denied thy
Son, and he denied him a-
gain, but all before repen-
tance;

Mat. 12

45.

Job. 8.14

Mar. 1.

70.

tance, here was no *relapse*.
O, if thou hadst euer re-
admitted *Adam* into *Pa-
radise*, how *abstinently*
would he haue walked
by that tree? and would
not the *Angels*, that fell,
haue *fixed* themselues vp
on thee, if thou hadst once
re-admitted them to thy
sight? They neuer *relap-
sed*; If I doe, must not my
case be as *desperate*? Not
so *desperat*, for, *as thy ma-
iestie, so is thy mercy*, both
infinite: and thou who
haft commanded mee to
pardon my *brother* *seuentie*
seuen

Ecclesiasticus, 2
18.

seuen times, hast limited
thy selfe to no number. If
death were ill in it selfe,
thou wouldest neuer haue
raised any dead man, to life
againe, because that man
must necessarily die again.
If thy mercy, in pardoning,
did so farre *aggrauat* a re-
lapſe, as that there were
no more *mercie* after it,
our case were the worse
for that former *mercye*; for
who is not vnder, euuen a
necessity of *sinning*, whilst
hee is heere, if wee place
this *necessitie* in our own
infirmitie, and not in thy

Decree?

Decree? But I speake not this, O my God, as preparing a way to my Relapse out of presumption but to preclude all accesses of desperation; though out of infirmity, I shculd Relapse.

23. PRAYER.

O Eternall and most gracious God, who though thou beeſt ever infinite, yet enlargeſt thy ſelfe by the number of our prayers, and takeſt our often petitions to thee, to be an addition to thy glory, and

and thy *greatnes*, as euer
vpon all occasions, so
now, O my *God*, I come
to thy *Maiesty* with two
prayers, two *supplications*. I
haue meditated vpon the
iealousie, which thou hast
of thine own *honour*, and
considered, that nothing
come neerer a *violating* of
that *honour*, neerer to the
nature of a *scorne* to thee,
then to sue out thy *Pardon*,
& receiue the *seales* of
reconciliation to thee, and
then *returne* to that *sinne*,
for which I *needed*, and
had thy *pardon* before. I
know

know that this comes
too neere, to a making
thy holy *Ordinances*, thy
Word, thy *Sacraments*,
the *Seales*, thy *Grace*, In-
struments of my *Spiritu-
all Fornications*. Since
therefore thy *Correction*
hath brought me to such
a participation of thy selfe,
(thy selfe, O my God, can-
not be parted) to such an
intire possession of thee, as
that I durst deliuer my
selfe ouer to thee this *mi-
nute*, if this *minnte* thou
wouldest accept my *dis-
solution*, *preserue* mee, O
my

my God, the God of Con
stancie, and perseuerance,
in this state, from all
relapses into those sinnes,
which haue induc'd thy
former Judgements vpon
me. But because, by too
lamentable Experience, I
know how slippery my
customes of sinne, haue
made my wyes of sinne,
I presume to adde this
petition too, That if my
infirmitie ouertake mee,
thou forsake mee not.
Say to my Soule, My
Sonne, thou hast sinned, doe
so no more; but say also
that

Eccl. 1.21.

2, Cor.
11.25.

Timoth.
1.19.

that though I do, thy spirit of Remorse, and Compunction shal never depart from me. Thy holy Apostle, Saint Paul, was shipwrack'd thrice; and yet stil saued. Though the rockes, and the sands, the heights, and the shalowes, the prosperitie, and the aduersitie of this world doe diuersly threaten mee, though mine own leakes endanger me; yet, O God, let me never put my selfe aboard with Hymeneus, nor make shipwracke of faith, and a good conscience, and then thy

thy long liu'd, thy euerlasting mercy, will visit me, though that, wh ch I most earnestly pray against, should fall vpon mee, a *relapse* into those sinnes, which I haue truly repented, and thou hast fully pardoned

FINIS.

23
aforesaid, and by
accordance therewith
do now, and requie
the same.

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